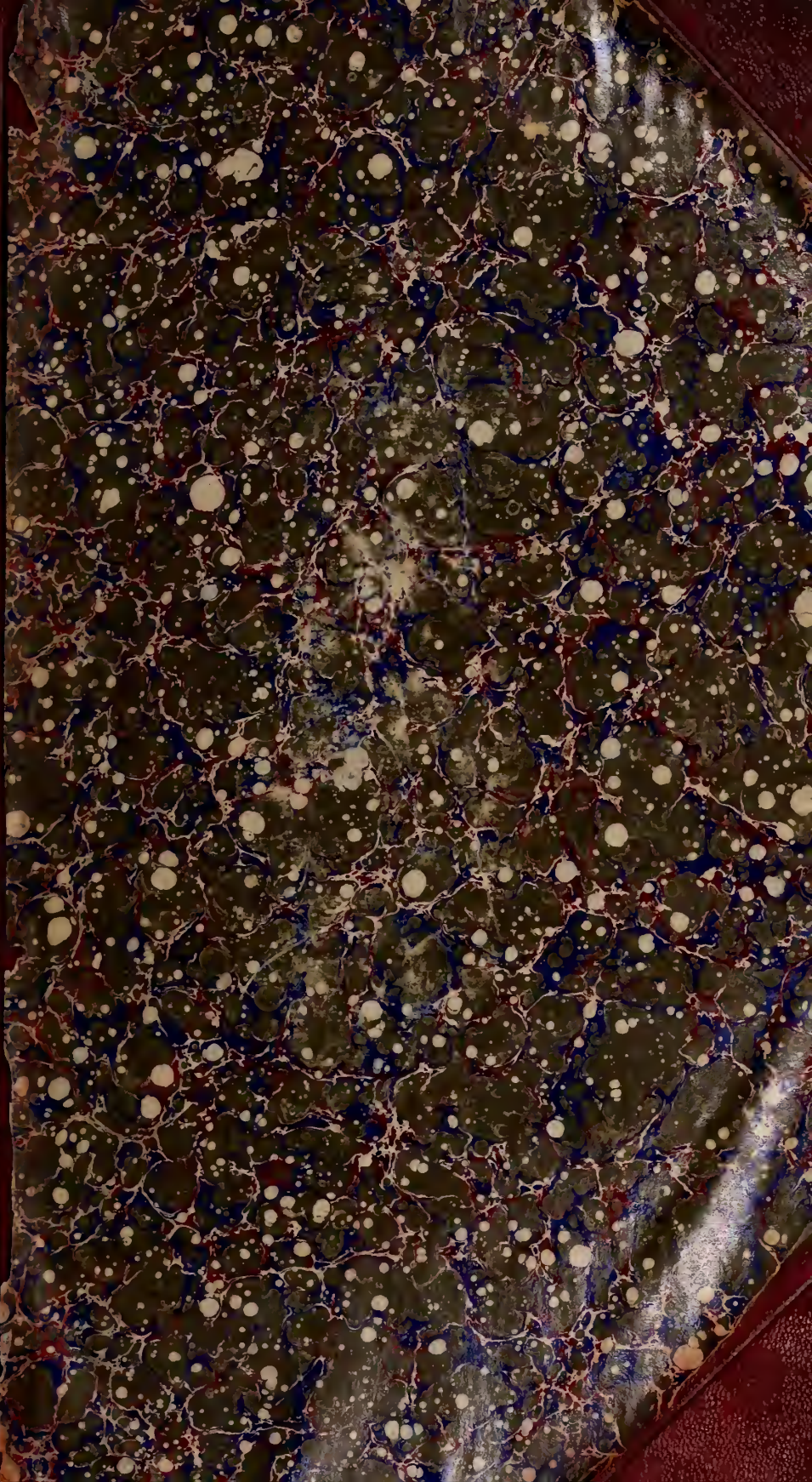

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# WOMAN'S WORK FOR WOMAN.

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BY THE

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# WOMAN'S WORK FOR WOMAN.

VOL. XV. JANUARY, 1900. No. 1.

NOW for the home stretch of the century run, thankful that our eyes are permitted to read "ye shall be my witnesses to uttermost parts," not in the small end of the nineteenth century but in the expanding prospect of its close.

ONE great nation fighting for peace in the Philippines, white Christians fighting white Christians in the face of black heathen in South Africa, and white authority fighting the Bulu—how is Christ's kingdom to come?

DREARY is the outlook in India under pressure of famine, which covers a larger area and threatens to last longer than that of '97. Most distressing of all is the lack of water which, in the Punjab, made the autumn sowing useless so there is no grain in sight for a year. A railway official has said that "in four months' time not a train will be run over hundreds of miles of track, because there will not be water to fill a boiler." The cost of food at Lodiana is double what it was in June, and at Miraj the people are paying three times the usual price of grain. The missionaries there have sent an earnest appeal for small as well as large gifts. "One dollar will support a child a month, families are trying to live on wages of two cents a day. A dollar gave bread to thirty-eight women and a child for one day." The Board of Foreign Missions has already made a grant for famine relief and will forward any designated gifts for the same. Send to Charles W. Hand, Treasurer, 156 Fifth Ave., New York.

DONATIONS for enlargement of school-houses in W. India Mission, are doing double service: both erecting buildings and keeping alive the families of workmen. This sort of aid is kindred to the government relief works which are employing over a million people.

A CORRESPONDENCE is in progress between the Board and the French Colonial Secretary in Paris. Dr. Arthur Brown, for the Board, has transmitted a request through the State Department at Washington that permission be granted to open a mission station in the city of Luang Prabang or its vicinity. The letter of petition states without circumlocution that the Board wishes to "preach the gospel and teach the Scriptures," establish schools "for boys and girls" give instruction "in the vernacular," open dispensaries and hospitals. His Excellency is reminded that the Laos Mission has been on hand thirty-one years without interfering in civil affairs, that its work is "civilizing and tends to promote the material prosperity of the people as well as their intellectual and spiritual advancement."

IT was at Luang Prabang, it will be remembered, that Dr. McGilvary "could have sold a thousand books" in the summer of '97, and at Muang Sai to the North that he carved his testimony on the limb of a tree in '98, just before he was bowed across the Cambodia by suave officials. The answer from France will be awaited with greatest interest.

AN uprising of Bulu, occasioned by trade difficulties, occurred in September last. Men of the interior wish to bring their produce directly to white men at the coast and receive the full value, while coast tribes take off first profits by insisting on their prerogative as middlemen. So, hundreds of Bulu, armed only with flintlocks, poured down upon the government post at Batanga and vicinity. The Lobe River brought them to pause, as they cannot swim, and German officers held the bridge. The fight lasted two days, the Bulu burning native towns and raiding wherever they could, the Roman Catholic Mission included, and the sad summing up was, about thirty Bulu killed and one Batanga man (African). Though our mission station is on the safe side of the river, no one could tell how long

security would last and plans were made to take to the boats if need were, but all was settled, for the time, by the arrival of an unexpected steamer having sixty police soldiers aboard.

APPREHENSIVENESS for our brethren at the coast, was doubled for those in the interior, while the Bulu were on the warpath, and, for a few days, our friends at Efulen were in some uncertainty as to their personal safety. Letters, October 24, report the road to the beach closed as it had been for two months, Bulu talking of a second attack, and Dr. Johnson about to take his wife and child to Lolodorf, while Dr. Lehman would stay at Efulen with Rev. W. C. Johnston. The latter had been to a town twenty-five miles away and interviewed the war leader, offering to go to the coast and mediate between the two parties, but his offer was refused. He writes that towns in the Efulen region did not go into the war as towns, but "young fellows here and there who wanted the excitement and goods pulled out and went in with the others."

CASTOR oil, patent leather shoes, a sewing machine, a priest's cloak, are among the spoils of war on exhibition in a Bulu village, among other objects which the people do not know how to use.

WHILE the war drums were beating, ten Bulu inquirers were under instruction at Efulen and a school of fifty boys, those from most distant towns living at the station—the fact of parents allowing their sons to remain, at such a time, showing plainly what they think of missionaries. Itineration was interrupted.

VERY latest from Bululand, Oct. 30. —A German officer and seventy colonial soldiers were out to punish the Bulu and there was fighting at the foot of Elat hill. Rev. Melvin Fraser, Dr. Lippert, his wife and baby are supposed to have been at Elat Station.

THE Imperial Postal Department of China is opening offices at points in the interior where foreigners reside and, in some cases, the help of missionaries has been called into requisition to give a push to the unaccustomed machinery. Dr. Johnson was the pusher at "Ichowfu" —which henceforth is to be called Ichow. Letters should now go *direct* to that station and no longer be sent roundabout by Chefoo.

LOSSES to Chinese Christians by robbery, in riots of two years ago in Shantung, amounted to $1,800 (Mexicans). The Ichow missionaries identified themselves with this injury to their people and, after nine months of diplomatic conflict in which they were assisted by Consul Fowler of Chefoo, they obtained the promise of local officials to re-imburse the sufferers, and this has now been done in full.

SECOND page of cover, at the top, see list of subjects for missionary meeting in 1900.

JANUARY 11, in Assembly Hall at "156," 8 o'clock, P.M., there will be another foreshadowing of the great Conference. Hon. Seth Low will preside, reports be made by Committees on Entertainment and Finance. Come and see.

WE are glad to correct a misunderstanding received from the Washington conference and to say that Mrs. Blaikie of Scotland is still spared to her friends and to service here below.

TEN wounded Korean soldiers to be stitched up of a Sunday evening, at the Royal Hospital in Seoul, was a good-sized job for Dr. Eva Field and Miss Shields, and one that we should hope does not often fall to them.

"I NEVER saw such suffering or such faith and endurance," is Mrs. Pond's comment upon a woman in Caracas, whose seven months' illness was one long confession of faith and who died in July "wholly trusting in Jesus." "She refused to take morphine, saying she wished to suffer whatever the Lord pleased to send, and to be conscious to witness for Him to the end, and this she did. The funeral gave an opportunity of speaking before some who would never attend Protestant service."

DOES your superintendent publicly read those short, lively "Letters" which Secretary Halsey is sending out to Sunday-schools month by month? Didn't the story of the Bush-negro boy, in November, take with your scholars? So will all the Letters, no two alike. Sent free. Address *Board of Foreign Missions*, 156 Fifth Ave., New York.

# THE ECUMENICAL CONFERENCE, NEW YORK, APRIL 21—MAY 1, 1900.

## Successor to that of London, 1888, and Mildmay, 1878.

DR. STEWART,
Principal of Lovedale.

A foretaste of the coming Missionary Conference was enjoyed at the Rooms of the Presbyterian Board December 1. Dr. D. Z. Sheffield of China, Dr. Conklin of India and Dr. McMurray of Columbia University (Teachers' College) gave addresses, which were followed by free discussion, on these topics: *Place of Education in Christian Missions*; *Advantages of Normal Training from the Missionary Standpoint; Training of Teachers from the Educational Standpoint.* This miniature Conference brought to the surface leading problems and points of divergence of opinion and, as one object of the occasion, suggested themes which should be emphasized in the great Conference itself. Each address called out its quota of topics, as the following, among others, under the first paper:

Education—To give depth and stability to Christian character—To impart orderly knowledge of truth—Preservation of dominant Christian influence in schools—Importance of a related system of schools.

This meeting was held under auspices of the Educational Committee of the Conference, only one of many committees which are statedly convening and doing hard preparatory work, which is to insure success to the greatest missionary event of the nineteenth century.

The presence of two thousand delegates is assured, and those from foreign lands are offered entertainment.

Carnegie Hall will be the central auditorium, where the Honorary Chairman, Ex-President Harrison, will preside, discussions will be opened and the more formal proceedings take place. Churches of the vicinity will be utilized for overflow and sectional meetings, of which several will be held simultaneously in as many churches.

The Programme Committee, Mr. W. Henry Grant, *Secretary*, after patiently planning and revising for months, has agreed upon the subjects to be discussed and the general order to be followed, and is now, in co-operation with a British committee, industriously selecting experts to open discussions, present papers and make speeches. Due allowance of time is to be granted in sectional meetings for spontaneous discussion. Three sessions will be held daily.

### PERSONNEL.

The friends of missions who come to New York, next April, will see an audience representative of Christendom, and such as never gathered on this continent before. They will be gratified by hearing weighty testimony from men whose heads have been crowned with civic honors, from statesmen, admirals, travelers. In the long list of guests invited from Great Britain appear such names as the Earl and Countess of Aberdeen, Lord Kinnaird, the Dean of Norwich, and Mrs. Isabella Bird Bishop.

ISABELLA BIRD BISHOP.

The missionaries will be the greatest magnet of all. We shall see the faces of revered veterans like Drs. Ashmore and Blodgett of China, Clough of the Telugu country, Bunker of the Karen, Jacob Chamberlain and Bishop Thoburn of India, and our own Dr. Hepburn of Japan. We shall listen to those of whom we have only read before, like Griffith

John of China, who has dealt with the arch enemy of foreigners in Hunan; like Bishop Ridley of British Columbia,

ROBERT BRUCE, D.D.,
C. M. S. Missionary, Ispahan, Persia.

Cousins and Sibree of Madagascar, Mrs. Geraldine Guinness Taylor, Miss Thoburn of India, Corinna Shattuck, a heroine of the Armenian massacres.

Up to this writing about seventy Societies agree to send delegates, including several continental societies of Sweden, Norway and Germany. Andrew Murray is expected, Dr. Warneck will come, and J. Hudson Taylor, founder of the China Inland Mission. American missionaries of all churches, especially those on furlough, will come up in ranks. For the privilege of mingling in such an assembly and learning from these experienced

ALBERT SPICER, M.P.,
L. M. S. Treasurer.

servants of God, many a woman will gladly curtail her expenses this winter and come to New York for a few days of the Conference.

WOMAN'S DAY.

Until 1813, anniversaries of the Church Missionary Society in London were attended by men only. When, after some years, a bishop ventured to bring his own wife on his arm he was publicly rebuked. In 1860, at a conference in Liverpool not a woman's name appeared, and at Mildmay, 1878, only two women presented themselves as delegates. On the contrary, at the London Conference, 1888, over four hundred enrolled their names, and two sessions were devoted to consideration of the special lines of work covered by women's societies. The coming Conference appoints this subject for Thursday, April 26, while sectional meetings,

THE HON. GERTRUDE KINNAIRD,
Hon. Sec. Zenana, Bible and Med. Miss.

on the Tuesday preceding, have the same theme. Women's committees have been selected from all denominations, as follows:

General Programme Committee, Miss Abbie B. Child, *Chairman*, Boston; Work among Young Women and Children, Mrs. Mary Clokeley Porter, *Chairman*, Allegheny, Pa.; Methods of Giving, Mrs. Moses Smith, *Chairman*, Chicago; Literature, Miss S. C. Durfee, *Chairman*, Providence, R. I.; Evangelistic Work, Miss E. S. Strachan, *Chairman*, Hamilton, Ontario; Educational Work, Miss Mary Parsons, *Chairman*, New York; Medical Work, Mrs. John F. Keen, *Chairman*, Philadelphia.

A CALL TO PRAYER.

Of the London Conference the official *Report* said: "We suppose that at no previous period of the history of the church of God has prayer been so universally called forth for any Christian object of desire; the answer was evident in the

# Schedule of Meetings. Ecumenical Conference on Foreign Missions.—Programme.

New York, April 21-May 1, 1900. Revised by Programme Committee, November 22nd. [Other Meetings in Churches, Sabbath Afternoons and other Evenings.]

| Addresses of Welcome SATURDAY, 2.30-5 APRIL 21. | MORNING. MAIN HALL, 10-12. | AFTERNOON. SECTIONAL MEETINGS—Smaller Halls and Churches, 2.30-5. | EVENING. MAIN HALL, 8-9.45. |
|---|---|---|---|
| **Monday,** APRIL 23. | a. Authority and Purpose of Foreign Missions.<br>b. The Source of Power (Brit.).<br>c. Supreme and Determining Aim (Brit. and A.). | Survey of Fields:<br>1. China, Japan, Korea.<br>2. India, Ceylon, Burma, Siam.<br>3. Mohammedan Lands.—Turkey, Persia, Syria, Arabia.<br>4. Africa.<br>5. Malaysia, Australasia, and Oceania.<br>6. South America, Central America, West Indies, and Mexico.<br>7. North America and Greenland.<br>8. Hebrews in all Lands. | a. Centennial Statistics.<br>b. Review of the Century.<br>c. The Superintending Providence of God in Foreign Missions. |
| **Tuesday,** APRIL 24. | Evangelistic Work.<br>a. Character, Importance, Conditions of Success.<br>b. Organization and Administration of Mission Churches (Brit.).<br>c. 1. Manner and form of Presenting Gospel to Non-Christian People so as to Persuade and Win. 2. Personal Dealing with Unconverted and Inquirers. 3. General Pervasive Influence of Christianity. | 1. Native Agency in Evangelistic Work.<br>a. Relation to Missionary (Brit.).<br>b. Training of Evangelists and Preachers.<br>c. Development of Native Leaders.<br>2. The Mission and its Administrative Problems.<br>3. The Missionary Staff.<br>a. Selection, Preparation, Support, Time of Service, Marriage, Relation to Government.<br>b. Supplemental Aid (Brit.).<br>c. Attitude Toward Other Religions (Brit.).<br>[Woman's Work—Sectional Meetings, Morning and Afternoon.] | a.<br>b. Addresses by Missionaries. |
| **Wednesday,** APRIL 25. | Educational Work.<br>a. Place of Education in Christian Missions.<br>b. Native Teachers—Employment and Training (Brit.).<br>c. Necessity for Training in Teaching. | 1. Wider Relations of Missions.<br>a. Discovery, Geography, Commerce, Colonization and Diplomacy (Brit.).<br>b. Philology, Science, Philosophy (Ger.).<br>2. Vernacular Literature.<br>3. Native Church and Moral Questions.<br>4. Normal Training.<br>5. Medical Training of Natives (A. and Brit.). | a. New Problems in Relation of Missions to Governments.<br>b. Addresses by Missionaries. |
| **Thursday,** APRIL 26. | Woman's Share in Foreign Missions.<br>Condition of Women in Non-Christian Countries. Special Efforts in Their Behalf.<br>ALTERNATE MEETING.<br>Comity and Division of Fields.<br>a. Spirit and Limitation of Missionary Comity. b. Union and Co-operation, Practical and Desirable (Brit.).<br>c. General Summary. | 1. Woman's Work.<br>a. Reports from Sectional Meetings.<br>b. Addresses.<br>2. Apportionment of Unoccupied Fields.<br>3. Higher Education.<br>4. Mission Presses. | Survey of Woman's Work. |
| **Friday,** APRIL 27. | Self-Support by Mission Churches.<br>a. Principles and Methods. b. Present Status. c. Object Lesson in New Field. d. Adjustment in Old Fields. | 1. Missionary Boards and Societies.<br>a. Utility.<br>b. Relation to Church.<br>c. Relation to Missions (Brit.).<br>2. Self-Support Applied to Churches, Schools, Medical Work, etc.<br>3. Industrial Training.<br>4. Elementary Schools. | Public Meeting or Reception. |
| **Saturday,** APRIL 28. | Students and Other Young People.<br>a. Present Missionary Movements Among Students.<br>b. Future Ministry.<br>ALTERNATE MEETING.<br>Non-Christian Religions.<br>a. The Right Attitude of Christianity toward the Non-Christian Faiths.<br>b. The Religious Condition of India as Seen from the Missionary Standpoint (Brit.).<br>c. The Ethical and Philosophical Systems of China and Japan.<br>d. Mohammedanism and Christian Missions (Brit.). | 1. Students and Other Young People.<br>a. Young People's Efforts—Their Possibilities.<br>b. How to Foster Young People's Societies.<br>2. The Apologetic Problems of Missions. | Students and Other Young People.<br>a. Response of Church to Uprising of Youth.<br>b. Peculiar Obligation of this Generation (Brit.). |
| **Monday,** APRIL 30. | Medical Work.<br>a. Relation to Missionary Work as a Whole. Practical Proofs of Value (A. and Brit.).<br>b. Qualifications for Medical Work (A. and Brit.). | 1. Literary Work.<br>a. Extent and Value.<br>b. Literary Workers.<br>c. Contributions of Book and Tract Societies (Brit.).<br>2. Medical Work—Hospitals and Dispensaries (A. and Brit.).<br>3. Work for Orphans, Deaf Mutes, and the Blind.<br>4. Mission Literature for Home Churches. | a. The Bible: Its Translation and Distribution (Brit.).<br>b. Relation of Foreign Missions to Social Progress and the Peace of the World (A. and B.). |
| **Tuesday,** MAY 1. | Home Work for Foreign Missions.<br>a. Effect on Churches of Supporting Foreign Missions.<br>b. Reflex Influence of Foreign Missions on Other Benevolent Enterprises.<br>c. Enthusiasm of the Missionary Idea (Brit.).<br>d. Possible Power of Pastor. | 1. The Bible—Its Translation and Distribution.<br>a. Importance and History (Brit.).<br>b. Difficulties and Achievements.<br>2. Support of Missions by the Home Churches.<br>3. Evangelistic Efforts for Special Classes, Famine Victims, and other Dependents. | a. The Present Situation—Its Claims and Opportunities (A. and B.).<br>b. Outlook and Demands for the Coming Century (A. and B.).<br>Farewell. |

midst of that assembly." So, now, the Conference committees in union have sent out far and wide this message:

"If the Conference is to carry the church forward with it into the new century in the 'fulness of the blessing of the gospel of Christ,' it must itself be lifted and carried through on a flood-tide of prayer. It is no spirit of conventionalism that leads us to call upon the church to pray—to pray, not once, nor twice, but continually, till in truth the whole church shall with one accord wait on God for the outpouring of His Spirit upon this Conference."

Those who cannot cherish the hope of coming to the Conference may have the blessing if not of a receiver, yet of one who gives to it richly—by prayer.

## SOME BRITISH SOCIETIES TAKING PART IN THE CONFERENCE.

### The London Missionary Society (L. M. S.), 1795.

Robert Morrison, John Williams, martyr of the South Seas, Moffat, Livingstone, Ellis of Madagascar, Mullens, Gilmour—no greater names adorn the roll of any missionary society. No better known names, either, have emerged from the heathen world and become allied with the glory of the gospel of Christ than gem the crown of this society. They are such as Tute the Society Islander, Ruatoka of New Guinea (still alive), Africaner, Khame, Queen Ranavalona II. and Leang Afa of China. L. M. S. ships are famous, too,—the *Duff*, *Ellengowan*, *John Williams* (4), *Haweis*, *The Messenger of Peace*.

REV. R. WARDLAW THOMPSON, L. M. S. Secretary.

This was the second of the great English societies and speedily outran its predecessor, which Carey had originated. The L. M. S. was founded on an undenominational basis, a new idea, which excited great joy and expectation in many hearts. A preacher at one of their first public meetings said they had assembled "to attend *the funeral of bigotry* and he hoped it would be buried so deep as never to rise again." However, denominational societies multiplied and this has long been practically sustained by the Independent (Congregational) churches alone.

It has been the lot of L. M. S. to build up several missions and then, on account of French occupation, be obliged to withdraw, either entirely or for a season. This was the case with the first mission, Tahiti (1796), and that in Madagascar (1820) was closed thirty years; it was then resumed and now enrolls 18,000 church members.

Among other missions founded were South India, 1804; Canton, China, 1807; Calcutta, 1817; Bechuanaland, 1818; Demerara, 1821; Mongolia, 1870; Tanganyika, Africa, 1876, etc. The Polynesia missions embrace many groups of islands and 12,000 church members.

L. M. S. has engaged vigorously in Bible translation, medical work and in education. In 1898, their missionaries (exclusive of wives) numbered 266, of whom 70 were women. The "gross ordinary income" was £155,677 5s. 2d.

The centenary of the Society was celebrated in 1897 and its "History," in two volumes, was published at that time.

### The Church Missionary Society (C. M. S.), 1799.

Two entries in the journal of Wm. Wilberforce may be found in the "*Life*," as follows:

1797. July 27. "To town, and back to dine at Henry Thornton's, where Simeon and Grant to talk over mission scheme."

November 9. "Dined and slept at Battersea Rise for missionary meeting; Simeon, Charles Grant, Venn. Something, but not much done. Simeon in earnest."

The author of the fine three-volumed "History" of the Society, just published, comments upon the above entries thus: "That dinner at Clapham on November 9, was more important in the world's history than the Lord Mayor's banquet at the Guildhall the same evening!"

The men at that dinner were "Evangelicals." They had been under the

power of the great "revival" of the eighteenth century, and they early promulgated that the missions must be founded upon "the *Church principle*, not the *high-Church principle*." The new society was accordingly unpopular with the hierarchy of the Church of England and with its fashionable following. Not till 1814 did any dignitary of the church preach for C. M. S., and the first two Bishops to lend their names as Vice-Presidents did so in 1815. Aside from what it has done for the heathen, C. M. S. has withstood Anglican domination at home and been a force to keep England Protestant. For many years it has commanded the services of men of the most distinguished character or place.

RT. HON. SIR JOHN KENNAWAY, M.P., C. M. S. President.

Several of the missions originated in political conditions. The first, to Sierra Leone, grew out of the abolition of the British slave trade. The second, to India, followed upon the victory in Parliament over East India Company principles. That to Uganda was the outcome of Stanley's appeal. There are five missions in Africa besides that in Egypt, one in Palestine, one in Arabia, one in Persia, six in India besides Ceylon, three in China, one in Japan, one in New Zealand, one each in Canada and British Columbia. In its hundredth year C. M. S. sent out 100 missionaries, making a total (June 1, 1899), of 1,134, now in service. It reports 240,000 *baptized* Christians in its fields.

Administration of C. M. S. is more thorough than in any other society of its kind. It receives the largest income of any; it has three "Home Organization" secretaries and four "Editorial" secretaries, besides other home departments. It issues five monthly and two quarterly publications. Several women's societies are affiliated with it. The "Three Years Enterprise" preparatory to the recent centennial of C. M. S., as well as all the details of that august occasion, was organized and carried forward with marvellous energy to a grand consummation.

**Scotland.—I. Established Church Committee.**

Missions have been planted in Bengal (1830), the Punjab (1857), Central Africa at Blantyre (1875), Hupeh Province, China (1878), and there is also a mission to the Jews in cities of the Levant.

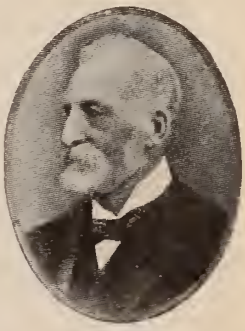
The last report of the Women's Association is their 61st.

Missionaries in service in 1897–98 were:

| | |
|---|---|
| Men, 52; Wives, 36; Single Women | 64 |
| Baptisms in '98 | 997 |
| Communicants | 2,483 |
| Native Ministers | 6 |

**II. Free Church Committee, 1830.**

This body directs five missions in India, three in Kafraria and Natal, those of New Hebrides, the Lebanon and Arabia, the Livingstonia in Africa. If the Free Church Missions have a shibboleth, it is "education."



GEORGE SMITH, D.D., Free Ch. Secretary.

In 1829, long before the Disruption, Alexander Duff went to Bengal as head-master of a school. His mark rests on Duff College at Calcutta, Wilson College at Bombay, the Christian College at Madras, and a whole system of lower schools in India. The Lovedale Institution in Kafraria is better known than any other industrial school on any field of missions. The *Report* of '98 gives a total of 499 colleges and schools, and 35,298 pupils.

Two of the missions are memorials to young men of noble family and exalted character: the Gordon Memorial in Natal, the Keith-Falconer in Arabia.

**III. United Presbyterian Church, Foreign Mission Board.**

This body has opened missions successively in Jamaica, in Old Calabar on the West Coast Africa, in Kafra-

ria, in Rajputana, India (after the Mutiny), in Central China, in Manchuria (John Ross, 1873), and in Japan.

The income in 1898 was £36,706. Ordained missionaries were 62, native ministers a third as many, and the total "educated agency" numbered 1,015; communicants, 26,971 and inquirers, 11,516.

## ANOTHER YEAR AT HOME AND ABROAD—1899.

*The Women's Societies.*—Public convocations have been a feature of the year. They began in January with the Interdenominational Conference in New York; in the spring came the usual annual meetings and in October, best of all, the International Union. The aroma of that meeting in Washington still abides. New work undertaken by the societies has been largely the erection of buildings—missionary homes at Nakawn, Siam,—the first ever built there; at Baraka and Benito, Africa; at Pyeng Yang and Taiku, Korea; a hospital at Lienchow; enlargement of the school-house at Saltillo, Mexico, etc. The Board of the Northwest has added a Field Secretary to the staff of "Room 48."

*At the Mission Rooms.*—Dr. Gillespie entered upon the life above in February, and Dr. A. W. Halsey took the desk of Home Secretary a few months later. About fifty young people under appointment as missionaries were summoned to a conference at the Rooms, in June. Most of them are now upon the field; three were bitterly disappointed by the discovery that health conditions would prevent their going.

Officers of the Board have held two important sessions in the interest of comity and unity. One was in conference with Baptist brethren regarding occupation of the Shan States; the other with officers of five Boards as to the ground they ought to take under the new educational regulations in Japan. Such consultation means progress.

*Money.*—The Board reported to General Assembly, a surplus of $4,000, although the women were nearly $7,000 behind their offerings of the year before. Total appropriations for the current fiscal year—*i. e.*, what the Board is *pledged* to put into the work—are $879.-892.97. The receipts for seven months have been, from all sources, $240,450.16, or $50,000 more than at the same date in 1898. The gain from the women's societies has been $9,000.

*Changes in Force on the Field.*—Removals by death have been nine, by resignation, 19. Returns after furlough have been 52, and 81 missionaries are now in America, of whom 10 are wives remaining without their husbands. The first reinforcements (*new* missionaries) of 1899 sailed for India, Jan. 14, and the 65th started for Hainan on Dec. 9. The last is Dr. Lasell, a grandson of Jonas King, the first American missionary to Greece. It has been a great marrying year—nine weddings on the field. In five families a precious little child has been given back to God, and a double blow has fallen upon the Chamberlain home in Brazil—the death of young Stewart Chamberlain, who was at school in San Paulo, having swiftly followed upon that of his sister. The health of several missionaries is a matter of grave concern.

*Threatenings to Work.*—Although this has been an anti-foreign year in China, and in Colombia civil war has reached the point of shutting off mails and telegraphic communication; though German soldiers have been whipping the Bulu for their uprising, and the French have not removed their embargo laid upon Dr. McGilvary at the Cambodia River; yet, in all the range of the missions, the only instance of work *closed through government interference* is in Japan, by the present strictures upon mission schools. Not a station has been shut up, nor a missionary driven out, nor, as far as we know, seriously attacked. Neither has heathenism violently resisted the missionary work. Where there has been a break it has come, as at Angom, Africa, because the missionaries retired, or because of difficulties created by those who call themselves Christians. Examples of this are in Persia, from Russian priests, and in Korea, where Roman Catholics are invading congregations of simple believers. No wonder that Mr. Candor writes from Bogota: "To work against the

whole influence of the government, the church and the religious feelings of the people is uphill work."

*Work Prospered.*—It is impossible to recapitulate in a few lines what we have been reporting for twelve months. The best evidences of blessing cannot be cramped into three or four lines. The opening of a purely Maronite village, like Rishmaiya, to evangelical teaching must be counted, and the first sermon to Filipinos, and the first meeting for women at a certain town in Fukui field, and the first Lord's supper in one of the villages in Tungchow field. Our missionaries have been allowed to report many conversions, many listeners, many pecuniary sacrifices for the church of God, persecutions endured, and the testimony of dying saints, such as Mrs. Winn, Mrs. Pond and Mrs. Boyce bring to us this month, and Mrs. Jessup gave us last month. Above 800 have been added to the church in Korea.

*Distinguished Events.*—The edict of the King of Siam making Sunday a legal holiday; the opening of a reading room in Beirût early in the year and dedication of a Bible press last summer; a museum and gospel hall opened at Chefoo and visited by more than a thousand women in one day; occupation of the new woman's hospital at Ambala, India, and the "opening" of that at Soochow—these are waymarks.

*Work Ahead.*—There is prospect of a station being opened at Aparri, Luzon Island, in the Philippines; at Cawnpore in India; at some city on the Syang River, Hunan province, China; in Ngan Hwei province; and Peking Mission is asking for another station, too. In Laos, there are two appealing points —Kentung and Luang Prabang. Not to speak of other calls for reinforcements, Korea Mission requires seventeen missionaries at once.

An effort will be made to secure $5,000 gifts from individuals towards a $250,000 endowment for Tungchow College, one of the most honored and useful institutions in the missions of our church. It has graduated 118 men, every one of them a Christian, not one of whom has left China. We only wish this step could have been taken in the lifetime of Mrs. Julia Mateer, who put her heart and soul into the college.

## MISSIONARIES WHO WENT HOME IN 1899.

Rev. David J. Stewart, Mexico, March 6.
Rev. S. H. Kellogg, D.D., India, May 3.
Mrs. J. G. Wishard, Persia, May 10.
Mrs. J. H. Laughlin, China, May 14.
Rev. J. M. Allis, D D., Chili, July 16.
Rev. W. C. Gault, Africa, August 9.
Miss Christine Chamberlain, Brazil, Sept. 4.
Mrs. Frank P. Gilman, Hainan, September 16.
Rev. C. D. Campbell, Mexico, September 17.

MARION MCNAIR GILMAN.

Marion McNair belonged to a large relationship of the same and well known name, in Livingston Co., New York. In 1883, she went to teach painting in Woodstock School, N. India, and two years after was married to Rev. Frank P. Gilman. Their wedding journey was taken from the Himalayas to Hainan.

Mrs. Gilman was the first white woman to live on the island, nor for five years did she have a sister associate, except as some missionary in Canton went down for a visit. Her first home was inside the walled city of Kiungchow—a damp native house. Though, for a time, it was not thought prudent for her to visit the people, the women soon found the way to Mrs. Gilman, and when once they came under the spell of her gentleness and sympathy they never ceased to come. After their removal to Nodoa, ninety miles inland, the living room of their mission house was often filled with women visitors speaking two different languages. Separating them, Mrs. Gilman would take the Hakka group to one side of the room for instruction, while little six-year-old Flora, "more like a woman than a child," would sit at the other side with the Hainanese, to whom she taught the Lord's Prayer in perfect Chinese. The death of this little companion left her mother peculiarly lonely.

Several painful events contributed to the break-down of Mrs. Gilman's ner-

vous constitution. One of these was a mob at Nodoa, when "death to the foreign devils" was posted on the outside of their house. Another was the dreadful typhoon of '97, when she watched all night, her little ones clinging to her knee, in the midst of the hospital patients and singing with them, her mind all the while in suspense as to whether the hospital walls would stand or where her husband's boat might be.

Mrs. Gilman took both a human and a missionary interest in the Hainan people. Her art training made her appreciate the women's needlework and her sympathy for their domestic trials was a natural, womanly sympathy. There are those on Hainan who learned from her to love the Saviour, and they love Him the more because His messenger was herself so lovable. *E. C. P.*

DONA NOEMI CUNHA,
d. at seventeen.

CHRISTINE CHAMBERLAIN,
d. at twenty-five.

Miss Mary A. Chamberlain of Brazil writes of her niece, "the joy of the house:"

"A beautiful, consecrated life has been laid down,—a costly sacrifice for the young of this place. The Master has summoned MARY CHRISTINE CHAMBERLAIN to a higher service. The blow came so suddenly that it has called forth one continuous wail of sorrow from all who had come in touch with her bright, joyous life.

"From a child Christine showed a simple faith in Christ and realization of His presence which was remarkable.

"She came in October, '97, to Feira de Santa Anna, and the spirit with which she came may be gathered from a letter written to her parents shortly before sailing for Brazil:

"At Northfield God spoke to me, and gave me revelations of Himself which have changed my life. He showed me how, for two years past, I have been out of close communion with Him—and that it has been my *self* that has been in the way. By degrees I came to see it all clearly, and then to give myself completely to Him to be *kept* by Him,—and so there is a beautiful rest come into my life, and I do not try to make my plans any more,—so I do not wonder and question any more about what I am to do in Brazil, but shall be ready for anything that He shows when I get there."

"Christine threw her sympathies at once with the people among whom she had come, winning hearts everywhere she went. She spent some months in San Paulo—gaining experience in the best methods of conducting a school in this land, and returned to Feira, bringing a young Brazilian teacher as assistant. They opened school in July, '98, amidst opposition — parents declaring they would never send their children to that Protestant school. The first pupils were from our little Sabbath-school, but ere long the ice was broken. Reports of progress made by the children induced Roman Catholic parents to visit the school, and to enter their own children. She received also three girls to train as teachers, and before her death had the joy of seeing two of them confess Christ.

"A trip to Bahia to visit schools there had been planned in May, but owing to reports of yellow fever was given up. After the epidemic had passed seemed a favorable time to go, especially as many of the pupils were kept from school by ophthalmia, so the two young teachers went, and returned in a week's time, bright and happy. A few days after, Noémi was stricken with yellow fever, and died on the fifth day. A week later Christine was seized, and on the seventh day her spirit took its flight. Her

last conscious message was, 'Tell my girls I love them so and want to stay to help them, but to be with Christ is far better;' then followed a little prayer—'*Lord, send some one who will be more consecrated to them than I have been.*'

"What bright, Christ-filled life shall be the answer to this prayer?"

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The Brazilians are not to be allowed to forget. By the generosity of Miss Wheeler of New York, the sum of $1,000 is set apart to make the school house at the Feira a permanent memorial of the American girl who sacrificed her life by nursing one of them. —Ed.

## OUR TOUR TO MUANG NYOW, LAOS.

For four years there was but one Christian in this district. After an occasional visit from an evangelist and the faithful, constant shining of Noi Wong's light, others gradually became interested until there was a company of eight adults serving the true God. They begged for a missionary visit but not until this year did we go. The place is only about twenty-five miles from Lakawn, but dense jungle intervenes and there are no roads, so that many of the women have never been to the city. Our only way of transport was to ride elephants or be carried in a chair and we chose the latter as it was the cheaper.

We started about ten o'clock in the morning, and reached Lumpang Kang in the afternoon, where the little band of Christians gave us eager assistance in pitching our tent. Right there we stayed for three weeks—before we could feel it our duty to leave them, so much in need of encouragement were they and so faithful in attending daily services at the tent. We visited the families in their homes and left them refreshed in spirit; a few backsliders were restored; two new families were studying for baptism, and hundreds had listened to the gospel. Mr. Taylor rode out to some adjoining village almost every day and in many conducted services.

Again we made the start for Muang Nyow. My chair was not balanced to the poles properly, so, as the men picked it up, with baby and myself waving a good-by to the assembled crowd, presto! the chair was bottom side up and we were lying on the grass, while Mr. Taylor's pony, not accustomed to such sights, broke away and galloped off toward home. He was captured, the chair and its occupants were re-adjusted, and all were off across the rice plain. Three hours beyond we came to a village where lived the brother of one of the elders who accompanied us. He is not a Christian but insisted on our stopping over, and we got permission to camp within the temple enclosure. We remained two nights, and each evening, after the priests had chanted their devotions before an immense image of brick and mortar covered with gold leaf, we worshiped our God and told the waiting people about him. But the old story was too new to them; however, it was seed sown, where and how it shall take root only the Master knows.

The second morning we set out early and reached our destination about two o'clock. I never experienced a more trying day. Journeying across the open rice plain, the sun burned as only a tropical sun can. Through the jungle the path was rough and broken. At one time my chair would be hoisted in mid-air to avoid rocks on either side the narrow path, ascending and descending; at another, it would be dragged on the ground to escape tangled branches overhead. I walked whenever I could. When we left Lumpang Kang a heathen friend said, "Why will you go to Muang Nyow! The tigers will eat you up," and turning away, "I never saw such people, they are not afraid of anything." A dear old Christian woman standing near said, "I know why; they have a God who sees them and watches over them. I have faith in Him too, I should not fear to go either." We had no fear, but our ears were open to all the tiger stories which the carriers kept relating for our benefit: "Here was where such a man was killed:" "Here is where such a man found his cow, or buffalo, after the tiger had finished his meal off it." These stories we knew

to be true because our carriers were Muang Nyow men, and they were not exactly conducive to repose.

At the edge of the wood, time and time again we got off the path leading to the village of Hoah Chang, each time to retrace and start in a new direction. At last we emerged; a small rice plain met our view, with the village on its farther border, and low mountains studded with forest for a background. When my chair was set down in Nan Chi's yard it was surrounded at once, and through a crowd we made our way to his house. He kindly requested the people to withdraw, assuring them laughingly that we had no wings and would not escape until all had an opportunity to see us. One woman says, "Last year I walked a day's journey to see a black face (a native of India) and now I have come to see a white one. See her smile; I do wonder if white people ever get angry." The crowd came and went, and we sat on the floor and allowed them to gratify their curiosity.

Next morning the world was made new and we saw not the unpleasant features of a gazing, curious multitude, but, instead, souls groping after the light, and in the course of a few days their faces and voices became familiar, and we loved them and yearned for them that they might be the Lord's. We held services at our tent daily, we visited in the homes and had heart-to-heart talks. We had communion service, when eight adults confessed their belief in God, and, since then, six more adults have been baptized. We left Hoah Chang feeling that a rare privilege had been granted us, and promising to go again next year if possible.

We saw no tigers, but we found their tracks within thirty feet of our tent, and they took a buffalo from near enough for us to hear its dying groans. Since we were there, three men have been killed. Oh, for some mighty Nimrod to rid the people of these dangerous neighbors.

After three days passed in another village we turned our faces homeward. The hot March days were upon us, the trees leafless and the grass parched. The last night out we spent in a public rest house, sleeping on the floor over our own ponies, a caravan of cattle and steaming rice pots, all of which made it easy enough to be off before sunrise.

(*Mrs. H.*) *Dora M. Taylor.*

## TWO NOTABLE FUNERALS IN JAPAN AND A LEGACY.

During the past year, three well-known friends at Kanazawa have been called away to the unseen realms beyond. The incidents connected with their life and death will illustrate some of the results of missionary work in Japan.

The first I tell you of was a very popular man, the bright editor of the leading newspaper in all Kaga. For many years this man was convinced of the truth of Christianity, but for some reason he failed to do the one thing needful, and we fear he was not prepared to meet his God when death came. We had tried to lead him to God and can only ask Him now to forgive us if lack of success was due to lack of faithful prayer on our part.

But it is of this man's funeral in particular that I care to speak. Like the rich man in the parable, "he died and was buried," and a more elaborate burial I never saw. All his friends combined to make a great parade. Besides the gaudy paraphernalia of the Buddhist ceremony, there was a great army of several hundred coolies, each one carrying an immense bouquet which concealed the bearer. It consisted of a little evergreen tree as a background filled in, in front, with a whole garden of bright showy flowers. Then there were cages, seven or eight feet in height, filled with pigeons to be released after the ceremony was over, and great artificial plum or cherry trees in full bloom. In front of the bier was a young priest, as usual, who carried a silver bell which he struck at every step or two, to inform the poor helpless spirit what way to take to his own funeral. After all this show the priests followed, then the relatives, except the wife who could not, according to Japanese etiquette, attend her husband's funeral. Then followed military officers and a very great crowd of all the leading citizens of the place, walking or riding in *jinrikishas*. We

followed in this crowd to a large old temple near the suburbs of the city, where Buddhist rites were performed.

The temple was crowded with the best and highest people in the city, who listened with suitable gravity to the solemn chanting of the priests and watched the nonsensical performances, even to whisking away the evil spirits with a horse-hair brush. The audience was composed of the most intelligent part of the city, and the remains over which these ceremonies were performed was once the dwelling-place of a particularly bright, intelligent man. For this reason such foolishness seemed all the more revolting, and we could not but be amazed to see such people still submitting serenely to utter folly and heathenism. But after the gorgeous high priest with a number of sub-priests and acolytes had finished their part of the service, a delightful surprise awaited us, and for the sake of telling that I have written these particulars.

An innovation was introduced, evidently supposed to resemble foreign civilization.

A number of short poems or essays written by various friends, praising the virtues of the dead, were read, and then came the surprise. A card which I had sent to the widow the day before was read at her request. It bore these words: "Jesus said, 'I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live.'" Think of those words, read in an old heathen temple, before priests and people at the close of a heathen ceremony. My heart thrills every time I recall it, and I feel like exclaiming again, "Thou hast conquered, oh, Galilean"!

In strong contrast to this funeral was that of a faithful old Christian woman, the mother of an army officer. He became a Christian while she was yet a devout Buddhist. She bitterly opposed his new religion for awhile, but finding what an improvement it had wrought in her son, she consented and finally accepted Christ herself, going at night to throw her old idols into the river. This woman's faith never wavered and, as death approached, she said she was just waiting for Jesus to come and take her hand to lead her to her heavenly Home.

The son at the time of her death had, through fear of higher army authority, given up attending church services. He said his faith was not changed, but he could not see how wrong it was to conceal his religion, and many of us had made him a subject of special prayer. It was his mother's death that was to bring about the change we had so long waited for.

When she died his new military friends, who did not know this officer was a Christian, of course expected him to have the usual Buddhist funeral ceremony, and at first he had not courage to withstand their surprise and possible ridicule. So he called in a priest and made arrangements for the funeral, intending to have it preceded by a private Christian service for his mother's sake. But while upstairs making arrangements for the grand Buddhist funeral, the man overheard his wife and sister weeping and praying that he might do his Christian duty. The Spirit of God at that time touched his heart and gave him courage to tell his intimate friends that he had done wrong in deceiving them, that he was a Christian, and would have a Christian burial service for his mother. So he sent word to the priest that he was not wanted.

He thought the church, which holds about three hundred, would not accommodate all who wished to attend, so we met under the grand pine trees in the stately burial grounds of the old feudal princes. It was a glorious day, and the first time those old sentinel trees witnessed such a scene. The words of the preacher were earnest and many of the army officers heard for the first time of the Christian's hope. The old mother had been a helpless sufferer for some time, not able to take active part in Christian work. How happy for her that Christ was magnified by her death.

Our third friend was a young Christian girl who had a long fight with consumption. Her father was an oil merchant, one of the wealthiest members of the church, but not rich in spiritual life. However, he has always been such a conservative old-time Japanese that it seemed a miracle he should accept Christianity at all.

Unoki San had been a delicate child, but sensible and intelligent, very unlike the ordinary giggling girls of her age.

She seemed to understand the Bible teaching remarkably well, but through diffidence, I think, postponed uniting with the church. It was not until her days seemed numbered that she reached the point of wanting Mr. Winn to baptize her and administer the communion. After this very solemn service, her spirit seemed flooded with joy, and this had such an effect upon her physical condition that, contrary to her doctor's expectation, she greatly revived and was even able to go to church a few times during the summer. We bade her good-by just after her baptism, not expecting to see Unoki San again in this world, for we were starting to the U. S. on our furlough. She finally passed away only a few weeks before our return. She was kept in perfect peace. All fear of death was removed, which makes the death of a Christian so unlike that of a Buddhist, and always surprises the attending physician. One day some of the friends of Unoki San told her of the wonderful railroad which would soon be completed to Kanazawa and, hoping to interest the girl, said that perhaps she would get well enough to ride on the cars; but she replied that she would soon see a more wonderful sight than a train of cars. She left loving messages to us, and asked to be buried as near as possible to the grave of our little Willard, touching proof of her sincere devotion to us, and all because we had brought to her the words of eternal life.

The dear girl had at the time of her death nine dollars in U. S. gold, and this, her own earnings, she asked her parents to give to us to be used for the cause of Christ in Japan. After careful thought we have decided to buy with it, and a little money of our own, a sort of circulating library for the church at Kanazawa. We hope in this way to do good to a large number of people, by this little fund left in our charge.

*Lila C. Winn.*

## HONORS TO MEDICAL MISSIONS IN CHINA AND PERSIA.

The opening of the Tooker Memorial Hospital at Soochow was a grand send-off and promising of good results, for which the Hospital is much indebted to U. S. Minister Conger and Mr. Goodnow, Consul-General. These representatives of our government brought foreign friends down from Shanghai, by boat, and at the jetty in Soochow there were mutual introductions between them and a company of Chinese officials who were in waiting, headed by their Acting Lieut.-Governor. Afterwards a formal reception was held at the Hospital and the Chinese were invited to inspect the building, which was ready for occupation even to the beds made up, on the second floor. The Lieut.-Governor and the Mayor of Soochow requested to be introduced to the ladies in charge and "Which are the doctors?" "How have you been trained?" "What medical experience have you had?" were asked.

A handsome foreign luncheon was spread in one room for twenty-four men, including fifteen Chinese dignitaries, and a missionary asked the divine blessing. Simultaneously, a table in a second room was surrounded by the ladies and their unofficial guests, who all adjourned to the other apartment for the after-dinner speeches. Mr. Goodnow told the story of how the hospital came to be founded—of an American woman's strong desire to do somewhat to relieve the sufferings of other women and children, as she had been relieved in mortal illness by medical skill and the ministration of nurses. "This hospital is another bond between the two friends, China and America. There are three ways in which nations are drawn together: by trade exchanges; by intellectual exchanges; by religious and philanthropic impulses. In all these ways no nation stands closer to China than does my country." Mr. Conger followed in a short speech, and the Mayor replied in Chinese: "We are pleased to see this hospital and to meet such distinguished guests. We will be sure to protect the missionaries. We hope friendly relations between China and the United States will continue." Rev. D. M. Lyon, speaking in Chinese, said the hospital was "an exponent of the desire of Christian women in America to relieve and save their Chinese sisters, both body and soul." The gentlemen present were asked to tell women of their homes how welcome they would be at the hospital, whether they came for medical treat-

ment or to pay a social visit. Mr. Goodnow then said: "Protection has been promised by H. E. Mr. Conger for the U. S. Government, and H. E. the Lieut.-Gov., for the Chinese Government, but there is a Power greater than these. I ask Rev. J. W. Davies to invoke His protection." This prayer, in Chinese, ended the significant ceremonies of a memorable day, the 17th of October, 1899.

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Dr. J. P. Cochran's return to Persia, in September, was marked by such an ovation, from all classes, as was no surprise to his friends but as no Persian would receive unless of very high rank.

The last Sunday of the journey was spent in Gavilan. There, twenty-five elders of the village waited on Dr. Cochran to beg his help in getting back their sheep, of which 700 had been carried off by Kurds after a fight one Sunday afternoon. These sheep are kept for milk instead of cows.

Monday, Sept. 11, the Urumia party made the final stage of their six weeks' journey. Half way in from Gavilan they were met by 25 horsemen from the Plain, Dr. Labaree at their head, and a few miles more brought them to "the bridge" where, following Station traditions, the missionary circle had come out to welcome their associates home. Luncheon was spread on the grass and about 80 Nestorians of the best families, who had also come out to greet the arrivals, lunched with them. Here, Misses Dean, Van Duzee and Wilbur distributed themselves among the mission carriages, riding in advance to avoid the Moslems, and the remaining fifteen miles to Urumia gate was a sort of royal progress for the Doctor. First came a band of mountain Nestorians in Kurdish costume, armed with rifles, next, more Protestants from the Plain, then a victoria from one of the leading Moslem Khans of the city, sent with his salaams by his chief servant and an escort of ten armed outriders. Here Dr. Cochran dismounted, as was expected of him, and in this victoria made his entrance into the city. The Moslem governor, who was ill in bed, sent three men out, in his stead, one of them his physician. Further on, two more carriages, one of them new with silver-mounted harness. They were sent by two high-titled Khans, and brought by Dr. Absalom, of the last medical class at Urumia. As Dr. Cochran could not ride in all these carriages, Dr. Labaree and Mr. Shedd each honored one.

Let Dr. Cochran take us the rest of the way himself.

"After a little, one, then another, and then a third led horse were brought —fine horses, richly caparisoned. This outfit would consist of a hostler on one horse, leading the decorated one, and the principal servant of the Khan who sent him on a third. This man would convey the welcome and salaams of the master, and then the led horses would fall in line immediately in front of the carriage in which I rode, while all outriders would be in front and about the carriage. By this time we had accumulated a large cavalcade; at a turn of the road I counted 70 in front of me and there were many behind. A fourth carriage with outriders was sent by the 'Yeasr e Dowlet' (Steward of the Kingdom), and in this we put Harry Cochran and Frank Coan, since they would not drive it empty. As we approached the city, several leading Khans and one of the chief Moslem ecclesiastics sent out their sons, or chief servants, to express their welcome. The dust that all this glory produced can perhaps be imagined when you remember it has not rained since June. Along the road in many places, groups of Nestorian women came out. Just outside the city wall a company of about 100 Nestorian men and women had come on foot. . . . Every possible mark of respect and friendship has been shown by Mohammedans of all classes and positions. The highest of their ecclesiastics sent a Mullah to meet me and convey his master's salutations. The day after our arrival this man sent a present of sugar and tea, and then called himself. The second in rank did the same. The governor of the Christians sent a sheep 'to bless my return,' and other Khans have sent lambs.

"There is a good deal of expense connected with the receipt of these gifts. Men who bring them expect a present; so, too, we have to pay the men who brought out carriages and led horses. There were over 200 horsemen and more than three times as many footmen."

## INDIA.

### HOME AND PATIENTS.

DR. EMILY MARSTON of LAHORE wrote during summer vacation from NYNEE TA'L HILLS:

As to the medical work at Delhi Gate, the only change is that I moved into the city to live. I felt that I was not near enough to the people; I wanted to know them better. One is too busy in the dispensary to be sociable.

The house is on a rise of ground not far from the Fort. It belongs to a Cashmeri pundit, who is a graduate of Forman College. Mrs. Newton has been living with me. We have a mosque in front of us, and two Hindu temples near. It is very noisy on the street; children and others shouting, playing and singing (?). We see a good deal of native life.

We are a mile or so from the dispensary; have averaged about 65 patients per day; had some village out-patients. One was the wife of a barrister who had taken his degree in London. He was a Forman man too, as were several of his relatives. His wife is a beautiful woman and has two beautiful little girls. The city people are not apparently hopeful from the evangelistic standpoint. They have almost unbounded confidence in you medically (much more than I have in myself), but they draw the line at our doctrines. Most of our patients are Mohammedans. I have some good friends among them. You cannot help getting fond of these women. One old woman had a dreadful carbuncle on her neck from which she was quite well when I left. She loaded me daily with blessings. "Your Honor, I am your sacrifice." She wound up daily by hoping my salary would be increased to Rs. 500 per month. I told her when it was I would share it with her. Poor old lady, she is blind in one eye and can't see much from the other, is lame and poor.

I have come to a lovely resting place. It is unique,

### NOTHING LIKE IT IN INDIA.

A lake in the mountains, 6,000 feet above sea level. The house we are in is several hundred feet above the lake and in full view of the whole of it. The lake is shaped like the map of Africa. We are near the Mediterranean aspect of it. The place has one serious drawback. When the rainy season is severe, landslides are not unusual. Several years ago a large hotel went crashing down, carrying everything before it, right into the lake. A large number of people lost their lives. A brewery went down last year, burying about thirty coolies and a European overseer. They say there is no bottom to the lake. The yachts look very pretty on it, but squalls come up suddenly and capsize them easily. Miss Green is going to take a picture of me sitting on a glacier! It would have been nice to lie on a glacier last week, in Lahore.

## PERSIA.

MISS LILLIE B. BEABER, of the last reinforcement for Persia, writes from TABRIZ:

. . . When we arrived at Sofian, Mr. Wilson and Dr. Bradford were there to welcome us. The other missionaries came out and so, altogether, the advent into Tabriz was as heartily welcomed as could be imagined. I already feel myself one of the circle, which is as you know very pleasant. I have a fine teacher and try to study five hours a day; I have, also, two English classes.

The school enrollment is over ninety, but, as many pupils are to be asked to pay some tuition and board, the number will be lessened. Mrs. Schermerhorn [formerly Miss Demuth.—ED.] will remain throughout the school year, so I am happily relieved from responsibility and can give my entire time to the languages. I attend the devotional exercises, and am getting in touch a little with the entire school. I just long to get to work.

Last night I attended the first meeting, for

the year, of the Literary Society at Mrs. Wilson's. I had thought it was composed of missionaries, so you may imagine my surprise when the Armenians gathered. This society, as Mr. Wilson afterwards expressed it, is a sort of fish net. I was delighted with it. Of course I could understand very little.

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FIRST SYRIAC PRAYER-MEETING.

MRS. RHEA wrote from TABRIZ, Sept. 25, 1899:

At two' eclock with Tarlin (Caroline) and her daughter Hawa (Eve) who is Doctor Bradford's assistant, went to the Ruth Covington Church for the Syriac prayer-meeting where the Nestorian women, seven or eight, were assembled, and so glad to have me with them and to worship in their own sweet language. Each had her Testament. I told them I wanted our first meeting to have for its subject the sweetest thing in the world—Love, and Christ's love.

"Having loved His own He loved them unto the end." These words have been in my mind some time, like a solar lens concentrating the rays and setting my heart on fire, they are so masterful and so contagious, and from a full heart I tried to talk to those attentive women. But in the full tide of my earnestness, my heart full of reverence and my eyes of tears, what do you think I said? My Syriac failed me and I said the wrong word. I meant to say, He touched the lepers (*gerwani*), and I said stockings (*gerwi.*) Did Satan trip me up and make it all ridiculous? I was so ashamed and my face burned many times in the night over it. But they listened patiently and reverently, and no one laughed, and when I asked, was that the right word? some one gently corrected me. They do that very sweetly, but not as boldly as when I was younger and professedly a learner with a teacher.

I began the meeting asking Hawa to pray—she is a sincere Christian, and I love her words as I love her character. But I closed saying I would try to pray myself, perhaps with many mistakes and not very profitably. But we could hardly get down on our knees, each one having such a long congratulatory speech to make about my most excellent Syriac, which was just perfect and easily understood! Another matter of discussion that took much time (woman-like) was when and what place we should settle down on for our meetings. No one seemed to admit any doubt as to our having them. So they are to rotate at the missionary houses Wednesdays at three o'clock. Would you like to join with us there and share the blessings I am sure will be in store? Well, time it carefully—we shall have nine hours the start of you. When I think of that it makes me feel so far away.

There are a number of Nestorians here, and others coming and going, so I am using Syriac all the time. I do not know any Armenian and very little Turkish. The latter is an easy language and with the distinct enunciation of these Orientals, with their lungs of iron and throats of brass, I can hardly help picking up a good deal, especially going to Turkish services, but I am not going to make a business of studying language. I have a little English school for missionary children every day, and with the multitudes who come to call to show their respect for me the grandmother, and their congratulations for little Andrew a month old, and the tedious time it takes to say all the polite things and drink all the necessary cups of tea,—and I must put in a word for the dear Lord's great salvation (with daughter Annie to translate),—the days are full and crowded, and happy and sweet.

## MEXICO.

MRS. BOYCE of JALAPA, writing Oct. 24, spoke of her ill health during the summer:

. . . In the past three weeks I have been steadily improving. What a sad time it is for the family when the mother is ill, how blue they become, how the mending basket fills up!

We have a Christian Endeavor Society of thirty members, Mexican children of the Sabbath-school. It is very affecting to see them taking part in the exercises, and how they do sing!

MOST ABSURD REASONS

are given for not coming into Sabbath-school and C. E.: "The devil is in one corner of the platform," "purgatory is very near the church," they will be "condemned by the priests." It is strange that these priests have such a hold over the poorest and meanest. If one of them crosses our church threshold, word is carried immediately to the priest, and he will stop at nothing to prevent them from returning to our services.

A BUSINESS WOMAN.

A bright, cheerful woman from New Orleans, a Catholic I think, came to Jalapa to take charge of a hotel. Two months later one of the proprietors, a young man from Ohio, was taken with typhoid fever and she nursed him six long weeks with the greatest care. He would not have recovered if he had been left to Mexicans. We saw a great deal of her during this time. She has secured a very good position now, taking charge of the

largest hotel in Mexico City, and I am very glad for her. We have lost

TWO GOOD, FAITHFUL WOMEN.

Donna Guadalupe, a member of our church, a Mexican woman sixty years old, had been a Protestant more than twelve years. She could neither read nor write, but she knew her Bible well. Rain or shine, she was always in her place, bringing her grandchildren with her. What days and nights she passed, not able to lie down on account of the dreadful cough! But her feet were firmly fixed on the Rock of Ages. The last times I visited her she appeared to be praying all the time, and in death her precious Bible was clasped to her breast.

Madam Piquard, a French woman, was daughter of a Huguenot minister. Living in different parts of Mexico, for many years she had been denied the privileges of church, and was very thankful when she found we were living in Jalapa. Her only daughter was received into the church. She was ill but a short time and died happy in the thought of meeting her Saviour. Mr. Boyce conducted the funeral services in the presence of a house full of Catholics.

## CHINA.

MISS MOOMAU, who has just joined the Central Mission, sent a greeting from SOOCHOW, Oct. 25, 1899:

I am very happy in my new home and delighted with my colleagues, Doctors Ayer and Cattell, and Miss Lattimore. Every station put in a strong plea for the one single lady missionary. Would that I could be five persons instead of one! Work must suffer because vacancies cannot be filled, much less needed reinforcements supplied.

We had a pleasant voyage in nearly every respect. We had a warm greeting at Shanghai and, after a stay of two or three days, Mr. and Mrs. Williams and myself came on to Soochow. I did not dream that I should be sent here. Our compound is cheery and our family most congenial and united.

Miss Lattimore of Nanking is with us for this year. Her cousin, Mr. Goodnow, Consul-General, is the one who suggested the public "opening" of the new hospital, and who acted as host. It surely will give the work prestige among the higher classes. It is no small thing to have friendly relations with the Chinese officials. The day following the opening we entertained about eighty Chinese Christians. Unknowingly I tasted their famous buried eggs, their greatest delicacy.

One of our patients, a young girl, cannot read, so my teacher is teaching me the catechism and I teach it to her.

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MRS. R. F. FITCH wrote from NINGPO, where she arrived at the opening of the year:

The work here promises so much and seems to be developed along all lines but one, and that I feel must have been left open for me. I have had some kindergarten training and there are hundreds of little children to be gathered into Sunday-school and day-school. In the street back of us, just the length of our compound, are some fifty children. You should see the funny little black-eyed babies. We have been trying to heal certain skin diseases among them with soap and ointments. Mr. Fitch has gained quite a reputation as a doctor, all based upon quinine, camphor and salve. The mothers have much faith in foreign medicines but a distrust of the bath. Tiny babies are carefully oiled and then not washed for three months. The children are fond of flowers and crowd around to beg them as soon as you appear at the gate. We had quantities of roses, and after we had distributed them would often see them in the homes or in some woman's funny knot of hair.

The first five months I taught English, an hour a day, to ten boys, and when it came to conversation time they, without exception, talked about things touching their spiritual life, their school prayer-meeting, the conversion of some boy, or how they had talked of Christ in some heathen temple. One is touched to see among school-boys and girls how fully the desire to obey God occupies their time and thoughts. Housekeeping in a strange land is very interesting. There are many deficiencies in furnishing, but we have our pretty wedding gifts and little things gathered on our way here. We spend all odd moments upon the yard and garden. We are making a strawberry bed and a blackberry hedge.

## SYRIA.

RAISINS AND A WELL BROUGHT-UP DOG.

REV. SAMUEL JESSUP wrote from JEZZEEN, to the "Dear Y. P. S. C. E. of the Lackawanna Presbytery:"

To-day we had two clusters of grapes for four of us. They are very large with thin skins and most delicious. The two clusters weighed six pounds and, all told, cost four cents. We often have clusters twice as large. I wish we could share them with you. One day different friends sent us three baskets full, nearly a bushel; we made preserves of some and raisins of the rest. To make raisins we spread the grapes on the roof and sprinkle

them with a mixture of lye, soap and sweet oil; this keeps insects away and makes them dry soft. In four or five days they become excellent raisins and are put away for winter use; cost—nothing! Our little yellow dog is so fond of raisins that we had to keep him off the roof where they were drying. "Little foxes" are fond of grapes, why shouldn't dogs be fond of raisins?" But my little dog will never take anything from the left hand. The moment you transfer the coveted morsel to the right hand, he takes it with a zest, or even when first offered with the right hand. He is Syrian born but of foreign stock and knows both Arabic and English. Having been trained by a missionary, he knows how to distinguish the *right*.

People usually dry their grapes for raisins in the vineyards. Many boil them down, making a delicious thick syrup called *dibs*. Too many make wine or *arak* (brandy) of them. It is sad to notice the lamentable increase of intemperance in the land.

WHICH SHOP GOT SHUT UP.

I told you that we had opened our school in this place. In the spring the old French Jesuit *padre*, who broke up the school a few years ago, came and tried his hand at it again, announcing publicly his object, saying he should not leave until he drove our teacher out before him. He and the Maronite priests made violent harangues in their churches against Protestants. They beat some of the children who persisted in coming, injured some of the parents, insulted the mothers, and got people to stone the teacher's home for two nights. Then they issued the "great curse" on all who should have any dealings with those who sent children to our school, forbidding buying, selling or speaking with them. The shopkeepers began to obey the priests and refused to sell. Thereupon the Governor carried out his previous notice to the people, that any one refusing to sell medicines or the necessaries of life to another should have his shop closed. One man's shop was closed; other men were arrested, imprisoned and fined for assault and violation of the law. Then the priests and *padre* found their little game was played out, and the *padre* shut up his shop and left.

The Governor, who is an eloquent speaker and a lover of truth and justice, has made several addresses to the assembled people on Sunday afternoons. They call them sermons! He exhorts them to love one another and seek the peace and prosperity of all. It is refreshing to find such an enlightened Governor, himself a member of the Maronite church. You will not be surprised that he is a graduate of our college at Beirût.

When my daughter came back from Shiba she had a Moslem muleteer, who was

AFRAID OF THE DRUZES,

whose villages they passed. There is a deadly feud between Shiba Moslems and Druzes, a good many having been killed on both sides. He did not dare complete the journey on that account. He said: "While going with you, my lady, I am safe, no one would touch me; but going back alone they would kill me or take my animals, and then what would my family do?" I tell you this that you may know that, generally, missionaries are safe wherever they travel, and they give protection to those that travel with them. It is because the Lord cares for His servants wherever the service calls them.

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MISS LA GRANGE wrote Oct. 22, '99:

It is three weeks to-day since I again set foot in Tripoli, and America now seems far away and the fifteen months spent there a dream. I could not believe that faces and places would vanish so quickly when they were so real. . . . My associate has had a long, hard year, having most of the school burden to carry alone. She has done her part nobly.

Perhaps it is inevitable on returning to the field after a considerable absence to find that

THE WORK BEARS NEW ASPECTS.

I suppose, in speaking about it at home, we all hold up the best side and say not much about difficulties, discouragements, failures, even glad to let them drop out of sight for a while; then returning here to the bare and stern realities is not a little of a shock.

Our pupils are fewer this year. . . . I feel that a "coldness" has some way come over the people, that doors for work do not seem open, and this when I have come back so ready "to do and dare!" . . . People seem more unwilling to pay tuition than usual, and perhaps they have less to pay with. Large numbers are still emigrating, and fewer are coming back. It seems as if the country might become depopulated of its Christian population. One other discouraging feature is that chapel services are poorly attended. A few men attend on Sunday, but scarcely any women except a few Protestants, besides our teachers and girls. Apparently the people of Tripoli are not much like those of Pyeng Yang or Foochow. I should like to see here a few such audiences (as they have) of people eager to hear the gospel.

# HOME DEPARTMENT

## MISSION STUDIES FOR YOUNG PEOPLE.—JANUARY, 1900.

### BIBLE LESSON.

[In following this course of lessons it is heartily recommended that each Society provide itself with a copy of "New Testament Studies in Missions," Stud. Vol. Mov., 3 W. 29th St., N. Y. The book is divided into twelve chapters; one of each will be used in this series.]

**Topic:** Parallels Between Jesus' Life and Work and Those of the Modern Missionary. Christ at Home, Entering the Field, Temptation, First Converts, Varied Ministry, "Unto Death."

In a Study Class it would be well for each member to own a copy of the book and work as there directed. For the usual missionary meeting et one member be appointed to condnet the devotional exercises from this outline, using the text-book in preparation and assigning the references to various members.

### Review of the Past Year.

**A New Field.** The advance work of the year has been the occupation of the Philippines, to which station four missionaries have been sent. The work has been entirely provided for by special contribution,—over $10,000 having been subscribed for this purpose. The people, sorely oppressed by an unprincipled priesthood, are without a spiritual religion. The Filipino Congress denounces the Spanish friars. Gen. Otis and Admiral Dewey declare that the priests have lost their hold on the people, and that this is the Church's great opportunity in the Philippines.

**Encouragements.** Marked advance has been noticed in China and Korea; numerically greater in the former, proportionately in the latter, where a new Pentecost has been witnessed. During the year, 1153 members have been received into the church of Korea, and in one station alone, 44 churches were built by the people.

**View of the Field.** A careful study of the leading statistics on table opposite, p. 284, Annual Report of Foreign Board, in connection with a map of the world, marked as the one used as frontispiece of the Report is the best means to obtain a view of our Presbyterian mission work. Let each Society see that this is vividly presented on a clear map, that every member may grasp the situation of our fields, and learn the number of workers in each. (A home-made map will answer the purpose.)

**Woman's Work.** The admirable table of statistics, issued in WOMAN'S WORK FOR WOMAN, Jan., '99, with accompanying colored map, showing the divisions of the home field, may well be reviewed, with the table of receipts from Woman's Boards, Ann. Rept. For. Bd., p. 434.

**Christian Endeavor. Student Work.** The Endeavor Societies of our own church have supported 63 missionaries, wholly or in part. They have contributed for Foreign Missions $39,380, against $44,273 last year—a loss of nearly $5,000. What can this mean? Let each Society see to it that the year 1900 shall record advance, not retreat.

During the past summer at three large Student gatherings in this country, and three in Europe, and at the Y. M. C. A. National Convention the foreign mission cause was forcibly presented, making deep impression. Many volunteers have sailed for the field, and many at home have stirred the churches to missionary interest through the field campaign. (Statistics used above are those of the year, May, '98, to May, '99.)

### The Ecumenical Conference.

**Definition. Breadth.** *Ecumenical*, "pertaining to the whole world;" *economics*, "the science of household affairs." This defines it—a Conference to discuss the affairs of the world-wide Church. Such a Conference will be held in New York City in April, 1900. Every Protestant missionary society has been invited to send delegates. They will come from all parts of our own country, they will come in large numbers from Great Britain and the Continent of Europe. Missionaries will be present from every outpost of the Church militant.

**Significance. Theme.** The Conference will be a striking illustration of church unity. Differences of doctrine will be put aside, the meeting ground will be the common principle of love for the world, of obedience to the Master. The theme of debate and study will be Foreign Missions. This is the only subject for all the meetings throughout the ten days, yet so manifold is it that the programme committee is beset with difficulties in the effort to present the varied phases of the work.

**Personnel.** Men and women of wide repute will be heard, leaders of distinction from both sides of the world; specialists in all departments will give the fruits of their experience. Stirring words will be spoken by men of ripe intellect and burning zeal. The influence of their messages will be extended through the press, and many eyes will regard this object lesson — the united, aggressive Church.

**Programme. Exhibit.** There will be delegates' meetings, specialists' meetings and popular meetings. One day will be devoted to woman's work, one to young people's societies and students. There will be an array of testimony to the value of foreign missions from statesmen, tourists, officials. There will be the most valuable missionary exhibit ever collected.

TOPICS FOR BRIEF TALKS.

1. THE GREAT CONFERENCE.

   *Pamphlet and Syllabus, Foreign Missions Library*, 156 Fifth Avenue, New York. No charge but postage.

2. *Missions and the Philippines.*

   *Assembly Herald*, Apr., '99, p. 217, Aug., p. 67, Oct., p. 182; Report of Foreign Board, pp. 4, 10; Report of Committee on Comity, Foreign Missions Library; *The Outlook*, Oct. 28, p. 504; *Independent*, Oct. 19; In the Philippine Islands, Bible Society, Astor Place, New York, free.

3. *The Kingdom Advancing.*

   Foreign Missions after a Century, Dennis, pp. 234–240, 295–346; Missionary Expansion, pp. 234–240; Growth of Kingdom, pp. 191, 218–220; Smith's Life of Drummond (McClure), pp. 413–419, 424–428, 438.

4. *The Missionary Motive.*
Apostolic and Modern Missions, Martin, pp. 38–45, 65–70; Foreign Missions in the East, Lawrence, pp. 40–44; Foreign Missions after a Century, Dennis, pp. 143–7, 201–14; Missionary Review of World, Jan. '99, p. 27; *Independent*, Oct. 5; May 4, pp. 12, 58.

*L. B. Allen.*

# MISSION STUDIES FOR YOUNG PEOPLE.—February, 1900.

## BIBLE LESSON.

**Topic:** The Gentile Nations. Jesus' life among the Gentiles; Passages referring to Gentiles; Parables on the subject; Jesus' contact with other nationalities; The divine ideal.—"New Testament Studies in Missions," pp. 9–12.

## CHINA.

"Impressive, curious, mighty."
"China is the greatest mission field in the world."
—J. R. Mott.

**Attitude of China toward the West; of the West toward China.** To the average, self-satisfied Chinese, the world outside of China is a region unknown and void of interest. The intruders from it are not welcome, their habits and views are unaccountable; their avowals are contradictory. "*Who can reconcile the professed motives of the missionary movement with the obvious purpose of European governments?*"—R. E. Speer. On the other hand, the West regards China from its own point of view. Civilization would force her into progress, foreign powers would seize her territory, and at the same time Christianity eagerly presses upon her people the good tidings of great joy.

*Consult:*
Missions and Politics in Asia. Speer. Pp. 144–167.
Dawn on Hills of T'ang. *S. V. M.* Pp. 11–14, 31, 134–140.
Concise Hist. of Miss. Bliss. Pp. 180–183.
Chinese Characteristics. Smith. Pp. 98–114.
Miss'y Expansion. Graham. Pp. 135–153.

"China to-day is as helpless as a jelly-fish cast up by the sea."—Henry Norman.

**Political Situation.** The Emperor of China, an ailing youth, made a feeble effort to introduce reform; his measures were impolitic and so incensed his subjects that he fled for his life. The Empress Dowager virtually deposed him, and reform was abandoned. The three sections of the country are divided in feeling. The northern people are considered as aliens by those of the central territory, and probably will soon be Russian subjects. The central section is most conservative, the leaders wishing to go backward rather than to advance. The southern provinces are progressive—eager for reform. Russia is pushing her aggressions; England, Germany, France, Italy,—all hold ports and are eager to secure further territory from the failing empire.

*Consult:*
Henry Norman. B. C. Henry, D.D., *Independent*, "Asia Number," May 4, '99. McClure's, Nov., '99.
"The Reform Movement." *Miss'y Review*, July, p. 512.

**View of Mission Work.** In order to gain an intelligent view of our missions, each Society should have a large outline map drawn. The one in the Annual Report may be used as a guide. Upon this map indicate our five missions—*Canton, Central China Mission*, the *Shantung Missions, Peking Mission.* In these missions are 17 stations, 312 out-stations, 172 missionaries. Further statistics, Ann. Report, '99, p. 284. The work of the year has been full of encouragement. Over 1,500 members have been added to the church, the schools have reached pupils of a higher class, several have become self-supporting, and the medical work reports 139,000 patients treated. The mission press has done a mighty work.—Ann. Report, p. 54.

**Chinese Young People's Work.** The Student Conferences held by Mr. Mott in China in the fall of '96 are of striking interest. The Y. M. C. A. started at that time has done earnest work the past year, deepening the religious life of students and stirring them to evangelistic efforts. The C. E. Societies have been active in many stations.

*Consult:*
Strategic Points. Mott. Pp. 133–170.
Ann. Report. Pp. 35–6, 44–7, 52, 75–6.
*Inter-Collegian*, Oct., p. 12.

**The Problem of Self-Support.** One of the greatest problems of missionary work to-day is that of the development of the native church. Shall the congregations each have a native pastor? shall these be paid by the Board or the people? What plan promises best for the future extension of Christianity, the permanence of the church? These questions have taxed our wisest administrators. Dr. Nevius, a late missionary to China, made a strong plea for a return to the apostolic method. This he claimed was simply the forming of circles of believers, led by one of their own number, studying the truth and giving of their means toward sending the gospel further on. Dr. Nevius put his plan to the test in the Shantung provinces, and was satisfied with its results. His theory and experience are embodied in an interesting textbook of the Stud. Vol. M.—"The Planting and Development of Missionary Churches."

Further light may be found in the following:
Foreign Missions in the East. Lawrence. Pp. 240–9.
Miss'y Expansion. Graham. P. 158.
Concise Hist. of Miss. Bliss. Pp. 177–8, 292–306.
Dawn on Hills of T'ang. Stu. Vol. M. Pp. 127–131.

Our churches in China are all urged to become self-supporting, and the advance is most gratifying. Ann. Rept., pp. 36, 41, 44, 63, 67, 72–3, 79, 82–3.

For further reading: *Incidents.* Ann. Rept., pp. 47, 50, 86.
Letters from the Front. Woman's Work for Woman, Feb., '99, pp. 49–50, June, p. 165, Aug., pp. 226–7, 256, Feb., 1900.
A delightful recent biography. *John Kenneth McKenzie.*
Pictures of the people. *Chinese Characteristics.* Smith.
Clear sketch of mission work. *Dawn on Hills of T'ang.* Beach. S. V. M.
The Annual Report of Bd. of Foreign Missions will be sent to any Society free of cost. Address Chas. M. Hand, Treas. For. Bd., 156 Fifth Ave., N. Y. Every Society will need it in following these lessons. Its information and maps are invaluable.
Most of the books referred to are published by Revell & Co., New York and Chicago, and all may be ordered from them. The Stud. Vol. Series is from 3 West 29th St., New York. The "Asia Number," May 4, of *The Independent* (N. Y.), has articles of exceptional value and a clear, excellent map. Price 5 cts.

*L. B. Allen.*

## HOW THE CHILDREN USED TO GIVE.

Fifty years ago, children of average Christian families in our country had far less pocket-money and ate considerably less candy than is now the rule. Were their offerings to the Lord correspondingly less, in proportion to what the children of our day are making? That is an inquiry which might be worth looking into. To assist a comparison, the figures below are offered. They are taken haphazard from a page of the *Foreign Missionary Chronicle* for August, 1846–'47. The *Chronicle* was published by the Western Foreign Missionary Society at Pittsburgh, Pa.

| | |
|---|---|
| May 1, 1846–'47—From children of 149 churches, total for the year | $2,928.94 |
| *Albany, N. Y.*—"4 children who love their pastor," | 10.00 |
| *Waterford*, S. S. | 25.00 |
| *New York City*, First Church S.S. | 77.54 |
| *New York*, Scotch ch. S.S. | 114.59 |
| *New York*—A little boy, a year's savings to send Bibles to the heathen | 1.50 |
| *Brooklyn*, 1st ch. S.S. | 40.00 |
| *Clinton, N. J.* | 14.25 |
| *Chambersburg, Pa.*, Juvenile Miss'y Soc. | 50.00 |
| *Mauch Chunk*, Juvenile Miss. Soc. | 20.00 |
| *Philadelphia*, 7th ch. S.S. | 130.00 |
| *Pittsburgh*, Miss L.'s S.S. Class | 5.00 |
| *Waynesburg, Pa.*, little Miss Latta's savings bank | .54 |
| *Columbus, O.*, S.S. | 50.00 |
| *Bloomingsburg, O.*—Children of three families | 2.56 |
| *Indianapolis*, dying donations of Isabella Margaret Ray and Henry Gurley Ray (contents of their miss. box) 83 cts.; Anna Axtell Ray (the only spared of 4 children) 13 cts. | .96 |
| *Baltimore, Md.*, "heathen box" of 4 children | 6.00 |
| *Covington, Ky.*, 1st ch. S.S. | 16.86 |
| *Memphis, Tenn.*, 2d ch., little girls' soc. | 15.00 |
| *Knoxville, Tenn.*, children of 1st ch. | 2.00 |

## WOMAN'S WORD TO WOMAN.

As Du Chaillu, the traveler, about returning to home and friends, spoke to a poor African woman of the Gospel, she earnestly said, "Oh, Chailly, Chailly, won't you tell them to send it to us *just a little faster?*" This incident is brought to mind by a line in the February number of WOMAN'S WORK: a woman eighty-seven years old said to Mrs. Murray of China, "Tell me more, for I must soon die!"

Just a little faster
Send the Word along;—
Word of blessed healing,
Comfort full and strong!

Healing for the fainting,
Comfort for the weak;—
Speed the word, O Sister,
Quickly, quickly speak!

Speed it o'er the homeland,
Speed it o'er the sea,
Speed it till it reacheth
Even unto me!

Speed it; for the dying
Little longer wait;
Old am I, and weary,
And the need so great!

I, with others waiting
(Millions gone before),
Like me faint and failing,
Sorrow-bound and sore;

Sore with many a weeping,
Hurt with many a sin,
For the dreadful poison
Worketh deep within.

And the hurt grows deeper
Day by day, we feel;
Share with us your "Jesus,"
He, alone, shall heal!

Tarry not for pleasure,
Tarry not for fame;—
Thinking of this only,
How to tell the Name!

Tell of your sweet "Master,"
"Comforter" and "Friend;"
*Just a little faster*
Send, oh, quickly send!

*Clara A. Lindsay.*

## A QUICK RESPONSE.

The new Secretary, Dr. Halsey, in a recent address before the Women's Missionary Society of the Presbytery of Newark, alluded to two interesting facts reported from the Korea Mission. One was that the Rev. Dr. Underwood, on a recent visit to some out-stations, northward from Seoul, had been permitted to baptize 123 out of 195 new inquirers. The other fact, well calculated to give emphasis to this, was the statement that an earnest but modest request for about four hundred dollars, to build a small residence for temporary occupation by missionaries visiting those stations, had not yet been granted. Sometimes the

women as well as men of Seoul Station, make tours in these outside districts, and the accommodations of a wretched Korean inn, in which it is customary to pack a dozen people in a single room, are scarcely sufficient for Americans. It is easy to see that the case presents a well nigh impossible situation, and that a private stopping place belonging to the mission is clearly indispensable. So it seemed to the women of the Newark Society, as they listened to these simple facts, and while the Secretary was still speaking a lady sent word to the presiding officer—"I will give a hundred dollars for this object, provided the amount can be made up at this meeting." Another added a hundred dollars, many smaller amounts were subscribed, and finally the amount still lacking, some fifty dollars, or more, was made up by a third large contributor, and the happy Secretary was enabled to report to the Board that the money needed had been contributed as a special gift. It was thereupon gladly appropriated.

P. S.—Good deeds are always germinant. Where one is planted others will spring up. Accordingly, since the above gifts of four hundred dollars were made, it has occurred to still other women of the same Society that it would be a good thing to add another hundred dollars for furniture.

*F. F. Ellinwood.*

## SUGGESTION CORNER.

From Chicago, Ill.:

"Miss H—— is away from home trying to recover her health. When she left she was not allowed to look at a book or paper. Imagine my surprise to know she had been to a missionary meeting at the little country church in ———, and read Mrs. Laughlin's wonderful letters, and had suggested they have a *praise meeting* instead of an *ice-cream social.* As they had never had one, 'would *she* please take charge and lead it'? So she got it up and presided herself on Sunday morning. She gave out 21 items. The society was aiming to meet a pledge on a scholarship in China and lacked $8.00; the offering was $9.50. All were happy and learned there is a better way than appealing to people's stomachs. The young invalid (?) writes, 'It did me no harm.'"

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From Oxford, Ohio:

"The 'Western' has always been famous for its students in the mission field and its work for missions. Recently Dean Sawyer invited the faculty and students to a Japanese bazaar in the chapel. Japanese curios, draperies, rare embroideries, fans of every description, handkerchiefs, doilies and centerpieces were displayed. Girls in Japanese costumes served tea. Every one was glad of an opportunity to purchase Christmas presents, and the sales amounted to $115. The Japanese articles were sent from the Negishi Hospital in Japan in charge of Dr. Sudo and her assistants, Dr. Abe and Dr. Kelsey. The two Japanese girls, Misses Sudo and Abe, are graduates of the Laura Memorial Medical College in Cincinnati. The 'Western' has contributed largely to the Negishi Hospital. In the past year $155, about half the money contributed for the support of it, came from the Western College."

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From Chenoa, Ill.:

"Thanks of one society for the 'Dozen Questions,' and numbered."

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From a synodical president in the West:

"Dear Woman's Work for Woman:

"I write to correct an error, but first I must tell you I love you with all my heart, honor the blessed women who carry you on, and would resign from the missionary work at once if you should cease to stand behind us."

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From Oswego, N. Y.:

"We have, as members of our society, one lady in her 98th year, three whose ages range from 84 to 86 years old, another 74. I thought it quite remarkable that in a society not large there should be so many who had reached such a green old age. Some of these are able to attend regularly and take part in meeting, and seem deeply interested in the progress of Christ's kingdom."

## BOOKS RECEIVED.

*Questions and Phases of Modern Missions.* Frank F. Ellinwood, D.D., LL.D. (Dodd, Mead and Company.) 282 pp.

Here are fourteen chapters discussing varied, definite and large themes, which pertain to missions but may be said to lie outside the beaten track of routine subjects. And these are dealt with by a master workman. You cannot tell from the title how far you will be carried, but you are sure of a broad view. Under *Present Hindrances to Missions and their Remedies,* we find set forth (p. 5) the missionary's relation to the government where he lives. "No one on a modern mission field should attempt the role of a Jehu or a Luther or a John Knox." Next we get an answer to the man who asked in the Parliament of Religions, how many had "read the life of Buddha." Farther on we have the diplomatic complications which hinder missions (p. 25), and then the newspaper critics are handled for their unfairness (p. 29), and before our chapter is done we see what would result if all missions were closed up. Among other subjects, this volume treats of: *A Foreign Mission Board a University of Beneficence*—see (p. 70) the comparison between costly hospitals at home and the "one annual missionary collection" for all branches of mission work; *Medical Missions*—capital for leaders of meetings; *The Faith Element in Missions, Faith in One's Star and Faith in God*—the last dealing with prayer, and contrasting Nansen in the North with Dr. Chamberlain in the tiger jungle of India.

The closing chapters relate to "historic events which illustrate the intervention of the divine Providence in opening various lands to the progress of civil and religious liberty." The Spanish possessions in America, Hawaii, and the Spanish colonies lately acquired serve as illustrations.

We are glad to have other people learn from this book, what Presbyterians already know, something of Dr. Ellinwood's powerful grasp on foreign missions and all their surroundings and of his catholic spirit.

*Village Life in China.* Arthur H. Smith, D. D. (Fleming H. Revell Company.) Cloth, 360 pp., ill'd, $2.00.

This book is certain to have the qualities of vividness, of thoroughness and of fact. It is written, like "Chinese Characteristics" by the same pen, by one who has been 25 years a missionary, getting as close to Chinese homes as is possible to a foreigner. First we have: "The Village—its institutions, usages and public characters." We have the ferry, the wells, the shop, loan societies, rain-making, the headmen. Then we have "Village Family Life"—the boys and men, the girls and women, the monotony of village life, etc. Finally, we have a beautiful chapter: "Regeneration of the Chinese Village." Dr. Smith's literary style is keen and polished.

*Hits and Misses.* Charles Frederic Goss. (Fleming H. Revell Company.) Price, $1.00.

Sermons and addresses with some "misses" but more "hits."

## SINCE LAST MONTH.

DEPARTURES:

November 9.—From San Francisco, Rev. T. T. Alexander, returning to Japan, leaving his family at Maryville, Tenn.

November 13.—From Chicago, Miss Jennie Wheeler, returning to Saltillo, Mexico.

December 5.—From New York, Miss Clara Hough, returning to Brazil.

December 9—From New York, Sidney L. Lasell, M.D., to join the Hainan Mission.

DEATHS:

———At Chinanfu, China, Winfred Goodsil, son of Rev. and Mrs. L. J. Davies, in his sixth year.

October.—At Seoul, Korea, during Annual Meeting, Dewey, infant son of Rev. and Mrs. Cyril Ross of Fusan.

December 8—In Brazil, Stewart Chamberlain, eighteen years of age, son of Rev. and Mrs. G. W. Chamberlain.

## To the Auxiliaries.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

### *From Philadelphia.*

Send all letters to 501 Witherspoon Building, Philadelphia. Directors' meeting first Tuesday of the month, prayer-meeting, third Tuesday, each commencing at 11 o'clock. Visitors welcome.

*January 16, monthly prayer-meeting. Bird's-eye view of the whole field. Prayer that God's spirit may illumine His word wherever read or taught.*

WEEK OF PRAYER.—Meetings will be held in the small Auditorium from Tuesday, Jan. 9 to Friday, 12th, inclusive, each beginning at three o'clock. Programmes containing names of leaders and lists of subjects may be obtained by sending 1 ct. postage. Let all who can, come and join in united prayer as the signs of the times are spread before us.

MRS. HARRY W. BOYD, Canton Mission, China, Mrs. Robert C. Jones, who has recently sailed to join the Siam Mission, and Mrs. Walter H. Semple, now stationed at Zacatecas, Mexico, have been adopted into our missionary family. Many prayers follow these young servants that their lives may be spared for many years of fruitful service in their chosen fields of labor.

*Of Countless Millions I Am only One,* price 1 ct.—a new poem leaflet—that will touch mother hearts, who have given their little ones back into the Father's keeping. Remember also, *Broidery Work* and *Do Not Forget*—mentioned last month; the *Map Portfolio,* 50 cts., is proving most helpful and convenient for constant reference.

*Year Book, 1900,* 10 cts., with its store of information that can be found nowhere in such condensed and yet attractive form.

## *From Chicago.*

Meetings at Room 48, McCormick Block, 69 and 71 Dearborn street, every Friday at 10 A. M. Visitors welcome.

EVERY one who sees the *Year Book* (10 cts.) for 1900 says, "I thought it was as good as possible last year, but this is better." Each one of our pastors should have a copy; will not the reader persuade her own pastor to get and use it at family worship every day? It will increase his interest in the various lands. It contains the new arrangement of subjects, and the names and stations of over fifty new missionaries, who went out the past summer and autumn.

A NEW plan for distributing leaflets on the current topics is being tried, called "The Dollar Plan." By the payment of $1.00, the subscriber receives each month from three to five leaflets on the topic of the following month. This insures regular, fresh literature for the monthly meeting, and is intended to dispose of that oft-repeated request, "Send as soon as possible, I forgot to write till the last minute."

THE Field Secretary reports a most encouraging condition of work throughout nearly our whole territory. She has been traveling almost constantly since September 12, visiting six Synodical, five Presbyterial meetings, and many local societies and churches. The prosperous times are beginning to make themselves felt even in missionary circles; and missionary intelligence and ability have changed the old "I wish I could" into "I ought, I can, and I will."

A REPORT has come of the organization of a Young Woman's Society in a country church with seventeen members, for both home and foreign missions. We hope to hear of many similar societies. If these young people begin to study missions, they will find it a fascinating subject. there are now so many interesting books descriptive of the countries, people and customs.

FOR January meetings—are, first, our women's magazine; then *Annual Report*, postage, 4 cts.; *Facts on Foreign Missions*, *Manual of Missions*, each 5 cts.; *Women under the Ethnic Religions*, 2 cts. each, 15 cts. per doz.; *I Do Not Believe in Foreign Missions*, 2 cts. each, 20 cts. per doz.; *Do Foreign Missions Pay?* 1 ct. each, 10 cts. per doz. Address W. P. B. M., Room 48, McCormick Block, Chicago, Ill.

## *From New York.*

Prayer-meeting at 156 Fifth Ave., corner 20th St., the first Wednesday of each month, at 10:30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

TO ALL OUR FELLOW-WORKERS, GREETING.

As we step together across the dividing line between two centuries what courage do we bring from the past and what inspiration for the future? All over Christendom the sound of a forward movement is in the air. If we are to have any share in it how can we best lend our help, not only as a strong band united in heart and in purpose, but as individuals each loyally bound by ties stronger than death to Him who loved us and gave Himself for us? If the great hopes of this new year are to be fulfilled, if the great Council to be convened in the coming spring shall yield the expected blessing, it will not be because of the cry, "Lo, here" or "Lo, there," but because of the kingdom of God in the hearts of His own people.

That we all may be counted worthy to receive this great blessing is the earnest prayer of Yours faithfully,

Jan. 1st, 1900. *M. H. B.*

BEGIN the year with daily prayer for the mission work, holding up the hands of our missionaries by asking God's blessing on them each by name. The *Year Book* makes this possible, and the workers on the field tell of the help and strength that they gain by these united supplications for them.

MOST useful will be found the leaflets containing the Topics for Prayer Meetings for 1900. They can be had by presbyterial societies or auxiliaries under the New York Board upon application.

A LETTER for the Bands from their missionary, Mrs. Johnson, contains the special request that the children should write to her. This will be an excellent way to make them feel that there is something for them to do, something besides sending their pennies and reading letters. Address, Mrs. F. O. Johnson, Jalandhar, India.

MISS ALICE M. DAVISON will be away from New York this winter, and during her absence her place as Young People's Secretary will be filled by Miss Elizabeth Hamilton.

## *From Northern New York.*

DEAR CO-WORKERS.—As it is not my privilege to meet all of you, at our Annual and semi-annual meetings, it is with great pleasure that I respond to a request to send you heart-felt greetings for the New Year, upon which we are about to enter.

It is not strange that, realizing as we must the goodness of God, in sparing our lives, that when the New Year dawns we are apt to look backward and forward, and form resolutions as to what we mean to do with the time God gives to us. If we have kept those we formed a year ago, we may thank God and take courage. If we have failed to keep them, let us profit by our failures and seek to do better in the year of grace 1900.

In our foreign mission work there are a few things I am anxious to bring to your attention.

The first of these is the importance of regular attendance upon the stated meetings of the local missionary society. The habit formed of always being in one's place will tend to the development not only of personal interest in the work, but the good example will be contagious.

Secondly, the need of careful, prayerful preparation for the meeting. This will of course necessitate the taking and reading of our own WOMAN'S WORK FOR WOMAN and other missionary magazines. It will also lead to the perusal of books, not alone upon the subject of missions but of countries where they are carried forward. To be thoroughly up in

missions will make not a narrow fanatic but an all-round, cultivated man and woman. None but such can comprehend and rightly divine the scope of foreign missionary enterprise.

Thirdly—The imperative need of educating the little children and youth in the knowledge and love of missions.

It is a marvel how few Christian mothers insist upon or even mildly encourage the attendance of their children upon the meetings of our Bands. It is trite but no less true, that, if we are to have the oncoming generation believers in missions work must begin with the prattling child. One need not be a prophet to predict an overflowing treasury in the future if Christians, because of their own love for the cause, incite the children to love it and to work for the extension of Christ's kingdom at home and abroad.

There is so much labor wasted in these days, so much time spent for naught—one engages in so many things of which one knows not what the end will be.

In mission work we are working with God —we are on the winning side. We need no stimulus for it but the deep, overpowering conviction of Christ's love for us.

May this so powerfully, even mysteriously, influence all hearts that this year may be the very best year that has ever been vouchsafed to our Society of Northern New York. May none of us be content to give unto the Lord of that which costs us nothing. Let us count no service too great, no demand made upon us too severe, if we, each in his own place, may even a little, hasten the coming of that time when "all shall know the Lord, from the least of them unto the greatest of them."

Wishing each and all a Happy New Year,
I am, faithfully yours,

(*Mrs. G. C.*) *C. B. G. YEISLEY,*

December, 1899.

## *From St. Louis.*

Meetings at 1516 Locust St., Room 21. the first and third Tuesdays of each month, at 10 A.M. Leaflets and missionary literature obtained by sending to above number. Visitors and friends always welcome.

SEND for the *Year Book of Prayer* at the opening of the year and follow our missionaries daily. Price 10 cts. per copy. We shall have several new leaflets on hand Jan. 1, but cannot give the titles now. Two of these will be poems. Ten cents will furnish you samples of all.

WE are greatly encouraged with the progress we are making with our Missionary Traveling Libraries. We now have eleven in circulation, and hope by the close of the Board year to have one library in each Presbytery. The letter sent out by the chairman of the Library Committee should bear fruit at once in arousing individuals to aid by donations of books or money. As only missionary books are desired the money is preferred.

The record of the meetings of the Southwest Board in November is that of a steady interest and devotion to our duty as watchmen on the walls of Zion. We think the glow of coming day is visible. One notable thank-offering sent a thrill of joy into every heart.

YEARS ago we thought we were reading what was almost a closed record of missionary endeavor in the autobiography of John G. Paton. But during the last week of November, the churches and missionary societies of St. Louis are being visited by this venerable apostle. To see a man who has seen the change wrought in the New Hebrides from cannibalism to Christianity, and who has been a chief worker in that transformation makes one think of the life and works of Paul. As we listened to Dr. Paton's simple direct narrative, and took home to our hearts his appeal for a more vital trust in Jesus Christ, how thoughts of discouragement melted away, and we felt that we must break the chains of indolence and self-indulgence, and seriously and hopefully and prayerfully gird ourselves for the work to which our Master calls us.

## *From San Francisco.*

Meetings at 10 A. M. each Monday at 920 Sacramento Street. Business, first Monday in each month. Executive Committee, third Monday.

GOOD news comes from our new missionaries who were sent to Korea. Letters from Seoul have been received. They enjoyed the Annual Meeting there, and highly appreciated the talent and wisdom displayed by the older missionaries. They already feel the great need of the spread of the gospel among that benighted people, realizing that it is not the hard work or the sacrifice that wears, but the burden of souls which the missionaries must carry upon their hearts. They ask for our prayers. Shall we deny them?

DR. AND MRS. SHARROCKS expect to remain in Seoul for a year, and while engaged in language study, help in the government hospital, while Dr. Avison is absent on furlough. Miss Nourse will also remain in Seoul for the year and assist Miss Doty and study the language.

WE are sending out to Young People's Societies and Bands, *to every member*, a circular letter which contains a strong plea that every one shall engage especially, in the year 1900, in the study of missions. WOMAN'S WORK will furnish *each month special* "Studies in Foreign Missions," devoting a page to the lesson. If your secretary does not send you each a copy of the letter, write to Mrs. H. B. Pinney of 1407 Castro St., Oakland, Cal., and she will forward them promptly. These lessons will be broad enough to enlist the interest of all, and may be used in C. E. meetings, auxiliaries, bands and study classes.

WE value *The Year Book of Prayer for Foreign Missions* more and more. We cannot study our lessons upon the foreign fields without the latest edition upon our writing desk. Ten cents is only a nominal sum to pay for so much information. Send for it to 920 Sacramento St., San Francisco, Cal., or to Mrs. Pinney.

LEAFLETS.—*Two Cents a Week for Missions, or The Story of the Fulton Pledge; The Blessedness of Giving; How Much Do I Owe? Is It Worth While? Why Our Society Did not Disband; A Plea for More Prayer for Missionaries; Come Near and Bring Thank-offerings; A Word to Treasurers; Chinese in America—*

*Save Them through the Children; A Cry from the Grave; Story of a Dying Chinese Woman; Chinese in San Francisco.*

## *From Portland, Oregon.*

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

DR. MARSHALL tells us that the great, rich Presbyterian Church does not give at the rate of two cents a week per member to the cause of foreign missions. While there are generous givers there are also those who do not give at all. Are we not too much inclined to think if we cannot give large sums we are under no obligations to give anything?

BUT who is there among us who could not give two cents or more per week? And if all gave even their mites, how the workers in the Lord's harvest field might be increased.

WILL not our women and our young people endeavor to place in the hands of every one of their number in their respective churches a package of twelve little envelopes, and to secure a pledge that the recipients will place in those envelopes each week, or month, a sum more or less as God hath prospered them, and bring the same to the monthly missionary meeting? If necessarily absent from a meeting two or more envelopes can be brought at once.

*Systematic and proportionate giving should be our battle cry this year.*

IN preparing for the general summary this month use *Historical Sketches of Missions*, 10 cts. each or 60 cts. per set (10 sketches in a set); *Year Book of Prayer for Foreign Missions*, 10 cts.; *The Triumphs of Foreign Missions*, free. In sending for free leaflets always enclose postage. Send all orders for literature to Mrs. E. C. Protzman, No. 15 North Park St., Portland, Oregon.

THE North Pacific Board mourns the loss of its first vice-president, Mrs. Mary Hooper Holbrook. In 1871 she, with others, organized the first Presbyterian missionary society on the North Pacific Coast. At a later date she assisted in the organization of the Synodical Society, in the Synod of the Columbia, and as secretary of the same, helped to lay the foundations upon which the North Pacific Board is now building. Workers oft fall by the way but good work which is well begun continues. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that, or whether they shall be alike good."

## NEW AUXILIARIES AND Y. P. SOCIETIES.

**DELAWARE.**
Wilmington, 1st, C. E.

**DISTRICT OF COLUMBIA.**
Washington,
Metropolitan Ch., Y. L. B.

**FLORIDA.**
Hawthorne and Sorrento, Jr. C. E.

**ILLINOIS.**
Chicago, Roseland Ch.

**INDIANA.**
Columbia City, re-org.
Vincennes, Indiana Ch., Heart and Hand Society, Young Women.

**NEW JERSEY.**
Metuchen, Nimble Fingers (re-org.).
Newark, Roselle Ave.,
Heralds to Korea (re-org.).
Hightstown, Amaranth, Jr.
*C. E.*—Blackwood (Jr.), Cataret, Highlaud (Jr.).

**NORTH CAROLINA.**
Marshall, Bd.

**OHIO.**
Bloomingdale, Bloomfield Ch.
Cheshire, C. E.
Hanover, Willing Workers.
Unity, C. E.
Woodfield.

**PENNSYLVANIA.**
Easton, Olivet Ch.
Fortyfort, Bethel Bd.
Germantown, Summit Ch.,
Francis Palmer Bd.
Kingston, Round the World Club.
Oreville.
Philadelphia, 2d Ch.,
Early Blossoms.
Plymouth, Morning Sun (re-org.).
Sayre.
Spring Hill.
Slatington.
Thomas.
Ulster,
W. Pittston, Slocum Chapel (re-org.)
*C. E.*—Abington; Apollo (Jr.); Burgcttstown (Jr.); East Canton; East Whiteland; Erie, Central (Jr.); Little Beaver; Olivet (Jr.); Phila., Bethlehem; Pisgah (Jr.); Renovo; Silver Lake; Spring Mills; Summerville and (Jr.); West Millville; Wilkes-Barre, Grant St. (Jr.); Worthington.

**TENNESSEE.**
New Market, C. E.

## Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1899.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Jeannette, S.C.E., $10.00

DAYTON.—Bellbrook, 3; Camden, 3; Dayton, 4th, 30; Memorial, 5; Riverdale, 5; Wayne Ave., 7.82; Franklin, 14; Greeneville, 28; Hamilton, Westm'r, 15; Piqua, 25; Springfield, 1st, 21; 2d, 19, Y.L.S., 25; 3d, 9.90; Troy, 25, "2d Soc.," 18.75; Xenia, 32.50, Conversazione, 7, 293.97

ERIE.—Atlantic, S.C.E., 15; Cool Spring, 4.85; Erie Park, 25, S.C.E., 10; Franklin, 50; Georgetown, S.C.E., 1.50; Girard, 5.77; Meadville, 1st, S.C.E., 2.50; Central, 29.10; Mercer, 1st, 11.83; 2d, 31.64; Mt. Pleasant, 9.70; North East, 44.62, S.C.E., 9; Oil City, 1st, 30; Utica, 14.55, S.C.E., 10; Warren, Mrs. F. Henry, 200; Waterford, S.C.E., 5, 510.06

HUNTINGDON.—Spring Mills, S.C.E., 5.00

JERSEY CITY.—Garfield, 10, S.C.E., 2; Hoboken, 1st, 42.60, Wood Violets, 20; Jersey City, 1st, 20, S.C.E., 15; 2d, S.C.E., 10; Westm'r, 9, S.C.E., 15.53, S.C.E. Int., 4.10; Newfoundland, 4; Passaic, 1st, 25.33; Paterson, 1st, 50; East Side, S. C.E., 5; Redeemer, Y.L.S., 15; Rutherford, 20.50; Tenafly, S.C.E., 5, 273.06

KINGSTON.—Ensley, S.C.E., .60

KITTANNING.—Apollo, 32.33, Hopeful Bd., 2.75, Faithful Workers, 2.42; Currie's Run, S.C.E., 21; Elderton, 7; Glade Run, 17; Harmony, S.C.E., 1.14; Indiana, 50; Kittanning, 1st, 175; Leechburg, 33; Marion, 6.60; Saltsburg, 30; West Glade Run, 25, 403.24

LACKAWANNA.—East Canton, S.C.E., 11.00

MAUMEE.—Antwerp, S.C.E. Jr., 1.94; Bowling Green (syn. obj., 1), 18.80, S.C.E., 29.40; Defiance (syn. obj., 1), 13.58, S.C.E., 24.25; Delta (syn. obj., 1), 5.87; Eagle Creek, S.C.E., 4.85; Grand Rapids, 5.93, S.C.E. Jr., 2.67; Hicksville, syn. obj., 1; Holgate, S.C.E., 8.73; Montpelier, syn. obj., 1; Napoleon, S.C.E., 50 cts.; N. Baltimore (syn. obj., 1), 4.88; Paulding (syn. obj., 1), 7; Pemberville, S.C.E., 4.85; Perrysburg, syn. obj., 1; Toledo, 1st (syn. obj., 1), 5.10; 3d, S.C.E., 9.70; 5th (syn. obj., 1), 15; Collingwood Ave. (syn. obj., 1), 24.63; Westm'r (syn. obj., 1), 17.46, S.C.E., 35.52; Waterville, S.C.E., 4.85; West Bethesda (syn. obj., 1), 2.44; Weston (syn. obj., 1), 11, S.C.E., 5; W. Unity (syn. obj., 1), 6, S.C.E., 12.50, 285.15

NEWARK.—Arlington, 30; Bloomfield, 1st, 125; Westm'r, 112.50, Josephine Cook Mem'l Bd., 30; Caldwell, 25; Lyons Farms, S.C.E. Jr., 3; Montclair, 1st, 200, S.C.E., 12.50, S.C. E. Jr., 2.25; Grace, 15; Trinity, 25; Newark, Bethany, 22; Central, 8; Forest Hill, S.C.E., 4.82; High St., 54.45; Mem'l, S.C.E. Jr., 20.07; Park, 90; Wickliffe, 15; Roseland, Susie Condit Bd., 30; Verona, S.C.E., 1.40, 826.99

PHILADELPHIA.—Tabernacle, Mrs. E. L. Linnard, Birthday Off., 50; Union Tabernacle, S.C.E., 30, 80.00

PITTSBURGH AND ALLEG. COM.—Cannonsburg, 1st, S.C.E., 10.00

PORTSMOUTH.—Ironton, 9.90; Jackson, 3.30; Manchester, 1; Mt. Leigh, 7; Portsmouth, 1st, 13.61; Red Oak, 2.50; Ripley (syn. obj., 1), 2.50; West Union (syn. obj., 1), 3.50, 43.31

WELLSBORO.—Kane, 5; Mansfield, 3.30; Osceola, 6.67; Tioga, 3.70; Wellsboro, 38.50, 57.17

WEST JERSEY.—Atlantic City, 1st, 6; Bridgeton, 1st, 21.60, S.C.E. Jr., 6.50; 2d, 36.11, S.C.E., 100; Camden, Grace, S.C. E., 5.18; Cedarville, 14; Clayton, 15, S.C.E. Jr., 5; Cold Spring, 22.50; Greenwich, S.C.E., 10; Haddonfield, 15; Merchantville, 13.75; Millville, 15, S.C.E., 5; Pittsgrove, 32; Salem, 25; Vineland, 17.85, 368.49

WOOSTER.—Wooster, Westm'r, Coan Bd., 10.00

MISCELLANEOUS.—Euclid, Pa., Miss Elizabeth McJunkin, 25, Miss Eva McJunkin, 25; Indianapolis, Ind., Mrs. Wm.

Dugdale, Thank Off., 100; Phila.,G., 50; Tolono, Ill., Mr. and Mrs. T. M. Salisbury, 2.70; Interest on Investment, 30, 500.00

$3,701.84

Refunded to Miss Inch's cl., Ch. of Covenant, Washington, D.C., 4.20

Total for November, 1899, $3,697.64
Total since May 1, 1899, 34,418.56

MRS. JULIA M. FISHBURN, *Treas.*,
501 Witherspoon Building, Philadelphia, Pa.

Dec. 1, 1899.

## Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1899.

ABERDEEN.—Castlewood, Union, C.E., $1.00
ALTON.—Reno, Bethel Ch., C.E., 50.00
BUTTE.—Anaconda, 3; Deer Lodge, 3; Missoula, C.E., 5, 11.00
CAIRO.—Centralia, 10.36
CHICAGO.—Berwyn, C.E., 3; Chicago, Bethlehem Chapel, 5; Campbell Park Ch., 6.40, C.E., 17.50; Brookline Park, C. E., 5; 1st, 72; 2d, 131.05; 3d, 213.58; 4th, 76.70; 6th, 51.81; Englewood, 1st, 20; Hyde Park, 21.50; Ridgeway Ave. Ch., C.E., 2, Jr. C.E., 50 cts.; Evanston, 1st, Chapel, Miss'y Pr. Meeting, 5; South Ch., C.E., 5; Herscher, 3, C.E., 1; Joliet, Central Ch., 31.20; Kankakee, 20; Lake Forest, 72.25, Lily Reid Holt Fund, 200, Y.P.S., 28, Steady Streams, 19.85, Ferry Hall, 22.85; Morgan Park, 5; Peotone, 9.70; Waukegan, 10.20; Anon., 9.77; Miss I. P., 50 cts., 1,069.36
CORNING.—Lenox, 1.50
DENVER.—Brighton, 5; Denver, Central Ch., 20.40, Judson Aux., 9; 1st Ave. Ch., 10, C.E., 6.25; Highland Pk. Ch., 3.70, C.E., 10; Hyde Park Ch., 5; North Ch., 6; S. Broadway Ch., 7.50; 23d Ave. Cb., 35; Ft. Logan, Littleton Ch., 6.70; Georgetown, 3.95, 128.50
FLINT.—Argentine, 5.38; Caro, 10; Cass City, 2.50, Jr. C. E., 10; Croswell, 7, Mrs. R. A. Sutherland, 50, C.E., 3.67; Fenton, 2.50, C.E., 75 cts.; Flint, 5.50; La Motte, C.E., 5; Lapeer, 22, C.E., 5; Linden, 8.62; Marlette, 2d, 3; Morrice, 5, 145.92
FREEPORT.—Harvard, 2.50; Hebron, C.E., 5; Marengo, 10.50; Middle Creek Cb., 156.52, C.E., 12.70; Polo, 8.13; Woodstock, 4, C.E., 15, 214.35
INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 231.25
IOWA.—Ottumwa, C.E., 2.10
IOWA CITY.—Washington, Jr. C.E., 5; West Branch, Miss M. A. Brown, 300, 305.00
MATTOON.—Arcola, 95 cts.; Ashmore, 8.70, C.E., 4.20, Jr. C.E., 80 cts.; Moweaqua, C.E., 4; Pana, 10.60; Paris, 10; Tuscola, 5; Vandalia, 12.50, 56.75
MONROE.—Erie, Inter. C.E., 1.00
NEBRASKA CITY.—Hebron, C.E., 5; Lincoln, 1st, C.E., 11.08; Tecumseh, 25, C.E., 7, 48.08
NIOBRARA.—Coleridge, 1; Emerson, 1.90; Hartington, 6.10, C.E., 3.66; Laurel, 6.90; Pender, 2; Ponca, 3; Wakefield, 5; Wayne, 4; Winnebago, 14, 37.56
OTTAWA.—Kendall, Jr. C.E., 4.00
PEMBINA.—Bathgate, 15, Mem'l, 1, Miss Annie McLellan, 50, C.E., 12, Maggie Wilson, 1; Emerado, C.E., 11.25, Jr. C. E., 6.75; Park River, 7; Tyner, C.E., 5, 109.00
RED RIVER.—Crookston, 4.80; Warren, 4.60, 9.40
ST. CLOUD.—Litchfield, 15.00
ST. PAUL.—St. Paul, Dayton Ave. Ch., 3.20, Inter. C.E., 3, Jr. C.E., 5; 1st, 7; House of Hope Ch., 144.50, Adult Bible Cl., 17.20; Macalester, 6.55; 9th, C.E., 30, 216.45
SCHUYLER.—Hamilton, Bethel Ch., Jr. C.E., 5; Hersman, C.E., 13; Macomb, 20; Monmouth, 32.20; Mt. Sterling, C.E., 59; Rushville, C.E., 27, 156.20
VINCENNES.—Evansville, Grace Ch., 12.25; Parke Mem'l Ch., 5.25, Mizpah Bd., 3; Walnut St. Ch., C.E., 5, 25.50
WINONA.—Albert Lea, 32.75; Austin, 1; Chatfield, 1.50, C.E., 2.71, Jr. C.E., 5; Le Roy, 7.37; Owatonna, Jr. C.E., 5; Winona, 1st, 6, 61.33
MISCELLANEOUS.—Kansas City, Miss Mayo, 9.60; Merrillan, Wis., Mrs. A. Purnell, 10; A Drummer, 10, 29.60

Total for montb, less 2.91 credited Dubuque Pby. in error last montb, $2,937.30
Total receipts since April 20, 22,442.76

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block.

CHICAGO, Nov. 20, 1899.

## Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for November, 1899.

BINGHAMTON.—Owego, 30; Whitney's Point, C.E., 2, $32.00
BOSTON, MASS.—Boston, Scotch, C.E., 10; Haverhill, C.E., 10, 20.00
BROOKLYN.—Brooklyn, City Park Branch, 15.64, C.E., 6.13; Classon Ave., C.E., 15; Duryea, 11.42; 1st, 277.37; Grace, 3; Greene Ave., 4.87, C.E., 10.82; Lafayette Ave., 61.55, Mrs. Hasbrouck, 150, Cuyler Bd., 20, Cuyler Chapel, 5.25; Mem'l, 68.87; Noble St., 3; Olivet, C.E., 10; Ross St., 37.48, C.E., 20, Miss H.'s Cl., 5, Miss S.'s Cl., 9.10; 2d, 3.10; South 3d St., 43.85, Pr. off., 26.65, Y.L.Cir., 14.64; Throop Ave., 10, Mission, Jr. C.E., 1; Westm'r, 18.94; Stapleton, S. I., 1st, 1; West New Brighton, S. I., Calvary, 9.27, 862 95
BUFFALO.—Buffalo, Central, 20.28; Lebanon, C.E., 5; North, 33.75; West Ave., C.E., 15.73; Clarence, Jr.C.E., 10; Lancaster, Jr. C.E., 5; Olean, C.E., 31.10; Springville, 13, 133.86
CAYUGA.—Auburn, Central, 50 cts.; 1st, 25; 2d, 40 cts., C.E., 15; Dryden, 10; Ithaca, 27.61; Sennett, 6.30, 84.81
HUDSON.—Hopewell Ch., C.E., 21; Middletown, 1st, 37.40; Montgomery, C.E., 6.79; Nyack, 6, C.E., 10; Otisville, *special*, 17; Port Jervis, 6; Washingtonville, 37.30, 141.49
LONG ISLAND.—Presbyterial Soc., *special*, 97.00
MORRIS AND ORANGE, N. J.—Morristown, 1st, 200; South St., 156.25, 356.25
NASSAU.—Babylon, legacy of Adelaide Ketcbum, 100.00
NEW YORK.—New York, Brick, 6; Central, 58.20; 14th St., 7, C.E., 15; Harlem, 48.36; Lenox, 5.25, C.E., 12.58; Mt. Washington, 25; North, C.E., 5; Park, 25, Friends, 84, S.S., 26; Riverdale, Girls' Bd., 5; Scotch, C.E., 10; University Place, 25.75; West End, 19.05, C.E., 5; Woodstock, C.E., 5; Olivet Chapel, 25; Rev. A. W. Halsey, 30; Mrs. S. C. T. Dodd, 5, 447.19
OTSEGO.—Guilford, 4; Stamford, 13, 17.00
ROCHESTER.—Avon, Central, 8.80, East, 5, C.E., 12.60; Fowlerville, coll., 8.24, C.E., 6; Geneseo Village, 31.26, Systematic Givers, 50 cts.; Groveland, C.E., 5.41; Lakeville, coll., 10; Menden, 5; Ogden, 29.50; Rochester, Brick, coll., 7.55; Central, Y.W.S., 30; North, 50, C.E., 5; 3d, 17.50, Y.W.S., 25; Westm'r, 32.60, coll., 5; Victor, 4, 298.96
ST. LAWRENCE.—Canton, 5.10; Cape Vincent, 10.50; Carthage, 6; Dexter, 1.90; Hammond, 35; Ox Bow, C.E., 4.50; Sacketts Harbor, C.E., 5; Theresa, 20; Waddington, Scotch, 10; Watertown, 1st, 87.67; Stone St., 17.34. 203.01
SYRACUSE.—Baldwinsville, 9.11; Fulton 25; Mexico, C.E., 5.40; Syracuse, 1st, 100.15; Park, 25, 164.66
TRANSYLVANIA, KY.—Danville, 2d, 30; Harrodsburg, 22.35, 52.35
UTICA.—Boonville, 25; Clinton, 30, C.E., 10; Holland Patent, 10, C.E., 8; Ilion, 10; Forestport, 5; Lowville, 10; New York Mills, 35; Oneida, C.E., 34, Home Dep't S.S., 25; Oriskany, 8; Rome, 85, C.E., 5, Jr. C.E., 5, S.S., 25; Sauquoit, 19.54; South Trenton, 12; Utica, 1st, 125; Mem'l, 15; Olivet, S.S., 3.36; Westm'r, 50; Waterville, 50; West Camden, 7; Westernville, 10, 621.90
WESTCHESTER.—Croton Falls, 3.15, C.E., 10; Holyoke, Mass., C.E., 1.32; Katonah, 13; New Rochelle, 1st, 60; Peekskill, 1st and 2d, 27.50; Pound Ridge, 5; Rye, 10; Stamford, Ct., 1st, 43.60; White Plains, 20, 193.57
MISCELLANEOUS.—Cash, 12; Coll. at prayer meeting, 9.42; Mrs. L. I. Stelzle, 5, 26.42

Total, $3,853.42
Total since April 1, 1899, 26,128.39

CORRECTION.—In October receipts New York, Madison Ave., 75, sbould read Madison Square, 75.

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 Fiftb Avenue, N. Y. City.

## Receipts of Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Nov. 24, 1899.

CHOCTAW.—Krebs, $6.00
CIMARRON.—Anadarko, 2.50; Ardmore, 5; Chickasha, 5; El Reno, 4.35; Enid, 5; Purcell, 9.50, C.E., 2, Jr. C.E., 2, 35.35
EMPORIA.—Arkansas City, C.E., 11.25; Burlingame, 2.45; Caldwell, 3.10; El Dorado, C.E., 15; Florence, 13.10; Peabody, 25.60; Walnut Valley, 2.50; Waverly, 6; Wellington, 8; Wichita, 1st, Y.W.M.L., 128.37, Mrs. B. E. Rowlee, 13.48, 228.85
NORTH TEXAS.—Denison, 1st, 1.80
OKLAHOMA.—Edmond, C.E., 2.25; Gutbrie, 15.35; Shawnee, Jr. C.E., 1.73, 19.33
SANTA FE.—E. Las Vegas. 10.00
ST. LOUIS.—St. Louis, 1st, German, 250.00
SOLOMON.—Beloit, 6; Bennington, 2.38, C.E., 1.80; Belleville, 4, Bd., 28; Cawker City, 6.50, Jr. C.E., 3; Caledonia, 83 cts.; Clyde, 3.75; Culver, 1.45; Delphos, 3.05; Lincoln, C. E., 4; Mt. Pleasant, 3; Minneapolis, 4.49; Poheta, 4.45; Salina, 5.25; Solomon, 5, C.E., 2; Wilson, 5, 93.95
TRINITY.—Dallas, 2d, 12.50
MISCELLANEOUS.—Int. on deposit, 1.40

Total for montb, $659.18
Total to date, 4,077.12

MRS. WM. BURG, *Treas.*,
Nov. 24, 1899. 1756 Missouri Ave., St. Louis, Mo.

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